THE MYSTICAL LIFE OF JESUS

The Mystical Life of Jesus

By

H. Spencer Lewis, F.R.C., Ph.D.

Imperator of the Rosicrucian Order for North and South America,
Fellow of the Essene Ashrama in India, and American
Legate of the G. W. B. Monastery in Tibet

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DEDICATION

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To the

Chevaliers of the Militia

in the large party of men and women from all parts of North America who accompanied my family and myself in our long and tedious journey through Palestine, Egypt, Italy, Turkey, Greece, Switzerland, France, Germany, and England, in search of Holy Shrines and the verification of the facts known to us through our years of joint study and research

THIS BOOK IS DEDICATED

as a Souvenir of our Holy Mission and our Illumination in the year

1929.

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THE AUTHOR'S EXPEDITION IN EGYPT

A Scene in Ancient Galilee, the Gentile Community in Which Mary and Joseph Lived

Mount Carmel and the Monasteries

INTRODUCTION

It is a fact that very often *truth* is far more interesting than *fiction*. It is particularly so in regard to the life of Jesus. Perhaps it is due to the Cosmic Cycle through which man is passing, or perhaps it is due solely to man's intellectual development, but man has become more interested in the life of the Great Redeemer than he has been in any other period since the dawn of Christianity.

In my contact with seekers for spiritual truths, covering twenty-five years, I have found that inevitably the student of mysticism, metaphysics, psychology, and occultism is drawn to a more minute and analytical study of the life and teachings of the Christ, Jesus. His whole career, His doctrines, parables, miracles, and illuminating inferences, gradually fascinate and attune the spiritual side of each mystical student, and he becomes restless until he fathoms the mysteries of His life.

Why there are any mysteries in the life of Jesus is revealed in chapters in this book. After many years of careful study and research, even to the extent of visiting the Holy and mystical places of Europe, Palestine, and Egypt, I am still unprepared to say whether the Holy Fathers who authorized

the incomplete, partly erroneous, and greatly veiled life of Jesus as it appears in the Christian Bible, were justified in their actions or not. Certain it is, not all are prepared even today to comprehend, nor apprehend, the mystical significance of most of the mysteries associated with pristine Christianity. That there are thousands, perhaps several millions, now ready for the *truth* is undeniable; but even so, they are but a small fraction of those who have accepted and found Peace and Salvation through the offerings of the Christian church.

To those who in orthodox sincerity will reject much that is presented in this book, I can say only: "Hold fast to that which is good!" If your faith, your knowledge, and your conviction in regard to Christian matters serves you well, and there is no inner urge to look beyond the veil, then do not do so. Permit nothing to weaken or lessen your adoration and worship of Him who is your Saviour and your Lord.

To those who believe that a more intimate knowledge of Jesus, the *Son of God,* the Master, the Avatar, and the Mystic, will endear Him to their hearts, and to those who feel that the inner self needs *more light* on the mysteries of His mission, I present the Chapters of *The Mystical Life*

of Jesus as a comprehensive survey of things long held in seclusion by a few, but now deserving of wider circulation.

The story of the life and mission of Jesus as presented in this book makes no sectarian appeal. I know, as a fact, that the Jesus revealed herein is acceptable to as many Jews as Gentiles, to as many Roman Catholics as Protestants; and in these days of religious controversy and profound concern regarding the growth of the numberless thousands who do not attend any Church and who seem to be losing their interest in religious matters, I am happy to say that I know that thousands will find in this book a key to their problem and an incentive to reread the Christian Bible and reconsider their rejection of the Church.

I said I *know* these things. Through my official capacity I am in daily contact with many thousands of such persons in North America, and thousands in other lands. In my public lectures throughout the United States for twelve years, in personal interviews with the spiritually restless among the populace, and in journeys to foreign lands, I have seen the effect of these truths. Parts of the chapters in this book have been used in public discourses, some of the interesting facts have been used in private lessons, and others have been pre-

sented in personal conversations. The result has always been an awakening of interest in the life and teachings of Jesus, and generally a happy realization that Jesus and His Doctrines were wholly acceptable in the newer revelations.

In the past few years, certain pamphlets have appeared claiming to contain hidden facts regarding the life of Jesus. In most cases these stories contained such improbabilities or inconsistencies as to condemn them as fabrications. Several of the most popular of these have claimed that they were the result of a *discovery* of some rare manuscript or record hitherto hidden in a secluded monastery. The real origin of all that was dependable in such pamphlets was the uncovering of certain Holy books of the ancients which did contain casual references to incidents in the life of Jesus rejected by the Holy Fathers when the first versions of the Bible were authentically compiled.

The facts contained in this book are not drawn from any newly discovered manuscripts, writings, or records. In fact, it cannot be said that the facts contained herein are new to either the Holy Fathers of the early Christian church, to the most profound and analytical writers of spiritual subjects, or to the most advanced of mystics in many lands.

The Rosicrucian archives in foreign lands, embracing the records of the Essenes, the Nazarenes, and the Nazarites, as well as the complete records of the Great White Brotherhood in Tibet, India, and Egypt, have always been sources of knowledge for the worthy inquirer into the history of all Avatars and especially into the history of Jesus. It is from this dependable source that all the facts contained in this book have been drawn—not at one time and not without years of labor and indefatigable study and service.

Wherever possible, verification or substantiation has been secured from the writings and records of the early Church Fathers, historians, or archivists. Extracts have also been taken from the writings of Jews, and even from the so-called heathens, whenever possible. Such citations are plainly indicated.

I wish to take this opportunity to thank all those who in past years have carefully examined portions of my writings on this subject and have called my attention to additional points which should be covered. I wish also to thank those members in my tour to the Near East during the months of January, February, and March of this year, who acted as my companions in my special researches, and aided my secretary and myself in securing the information needed to give a personal verification to

the important statements contained in this book. It was a glorious work and I hope that each of these many companions will find some reward for his efforts in the book which I have dedicated to them.

H. Spencer Lewis

Egyptian Temple,
Rosicrucian Park,
San Jose, California.
April 15, 1929.

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Chapter I

THE MYSTERY OF THE ESSENES

EFORE one can properly understand and appreciate the history and real story of the birth and life work of the Master Jesus, one must have an understanding of the ancient organizations and schools which contributed to the preparation for His coming.

Within the last hundred years, a great many notations in sacred literature have been discovered relating to the Essene Brotherhood and the activities of this organization in Palestine just prior to and during the lifetime of the Master Jesus. Many of these notations have verified the references to the Essenes by such eminent historians as Philo and Josephus, and have explained many of the mysterious references found in the sacred writings of the Hebrews as translated in the Christian Bible.

The possible relationship of the Essene Brotherhood to the early Christian activities has not only aroused the interest of hundreds of eminent churchmen and Biblical authorities, but it has caused one question to be asked by thousands of

students of mystical literature: "Why has the history or story of the Essenes been withheld from general knowledge?"

The answer to this question is simply that there was a desire on the part of those who knew the story to keep the Essene Brotherhood shrouded in mystery for the purpose of protecting its work and teachings from being publicly discussed and eventually criticized and scoffed at by those students or professors of orthodox Christianity who have labored so diligently in the past to make even a greater mystery of Christ and Christianity.

The Rosicrucian records have always been replete with satisfactory and extensive details of the history and activities of the Essene Brotherhood, and no initiate of the Rosicrucian Order, or, in fact, no profound student of the ancient mysteries who became worthy of contact with the ancient records was ever left in ignorance regarding the Essenes. There is no reason why the veil should not be drawn aside, and some of the facts regarding the Essenes revealed to the world today because of the advancement that has been made in the study of occult literature, and the broad-minded view that is taken by the average educated student of spiritual and mystical subjects. It is for this reason that I feel justified in giving the following facts in regard to the Essenes.

In the first place, it probably will be sufficient in this brief outline of their organization to say that the Essenes were a branch of the illuminated brotherhood or Great White Lodge, which had its birth in the country of Egypt during the years preceding Amenhotep the Fourth, Pharaoh of Egypt, and the great founder of the first monotheistic religion, who supported and encouraged the existence of a secret brotherhood to teach the mystic truths of life.

The several mystic schools of Egypt, which were united under one head constituting the Great White Brotherhood, assumed different names in different parts of the world, in accordance with the language of each country, and the peculiarities of the general religious or spiritual thought of the people. We find that at Alexandria, the members of the Brotherhood there assumed the name of Essenes. Scientists have speculated considerably in regard to the origin of this word and its real meaning. So many unsatisfactory speculations upon its root have been offered in the past that there is still considerable doubt, in the minds of most authorities, regarding it. The word truly comes from the Egyptian word *Kashai,* which means "secret." And there is a Jewish word of similar sound, *chsahi,* meaning "secret" or "silent"; and this word would naturally be translated into

essaios or "Essene," denoting "secret" or "mystic." Even Josephus found that the Egyptian symbols of light and truth are represented by the word *choshen,* which transliterates into the Greek as "Essen." Historical references have been found also wherein the priests of the ancient temples of Ephesus bore the name of Essene. A branch of the organization, established by the Greeks, translated the word Essene as being derived from the Syrian word *asaya* meaning "physician," into the Greek word *therapeutes,* having the same meaning.

The Rosicrucian records clearly state that the original word was meant to imply a secret brotherhood, and while most of the members became physicians and healers, the organization was devoted to many other humanitarian practices besides the art of healing, and not all of its members were physicians in any sense.

The spread of the organization into the many lands near Egypt was slow and natural, in accordance with the awakening consciousness of the people; and we find that the Essene Brotherhood became a very definite branch of the Great White Brotherhood representing the outer activities of the G. W. B., which was primarily a school of learning and instruction. Thus, for several centuries before the dawn of the Christian Era, the Essene Brotherhood, as an active band of workers,

maintained two principal centers, one in Egypt on the banks of Lake Moeris, where the great Master Moria-El the Illustrious was born in his first known incarnation, educated, prepared for his great mission, and established the principle and law of *baptism* as a spiritual step in the process of initiation. The other principal center of the Essene Brotherhood was first established in Palestine, at Engaddi near the Dead Sea.

Going through the Rosicrucian records pertaining to the Essenes, I find thousands of notations regarding these two branches, and from them I have selected the following statements as being the most interesting and most definite in their connection with the mystical life of Jesus.

The branch in Palestine had to contend with the despotism of the rulers of that country and the jealousy of the priesthood. These conditions forced the Essenes in Palestine to hold themselves in greater silence and solitude than they had been accustomed to in Egypt. Before they moved from their small buildings and sacred enclosure at Engaddi, to the ancient buildings on Mount Carmel, their principal activity seemed to be the translation of ancient manuscripts and the preservation of such traditions and records as constituted the foundation of their teachings.

It is recorded that when the time came for them to move from Engaddi to Mount Carmel, their greatest problem was the secret movement of these manuscripts and records. Fortunately for us, they succeeded in preserving the rarest of the manuscripts that came out of Egypt, and in other ways preserved the ancient, traditional stories and teachings. It is from these that we derive most of our knowledge regarding both the Essenes and the Great White Brotherhood. A picture of how they lived, and what they believed and taught, undoubtedly constitutes a story of intense interest to all modern students of mysticism and sacred literature.

Every member of the Essenes in Egypt or Palestine, or of the *Therapeuti,* as they were called in other lands, had to be a pure-blooded descendant of the Aryan race. This point is very important in connection with the facts that will be revealed regarding the birth and life of the Master Jesus. Likewise, they were students of the Avesta writings, and adhered to the principles taught therein, which laid great stress upon a healthy body and a powerful mind. Before any qualified Aryan could become an *Adept* in the Essene Brotherhood, he had to be prepared in childhood under certain teachers and instructors, raised with a healthy body, and had to be able to exercise certain mental

powers under test. Every adult applicant who was allowed to partake of the daily meal in the Brotherhood building was assigned at the time of his initiation to a definite mission in life, and this mission had to be adhered to regardless of all obstacles, and all temptations, even to the sacrifice of his life. Some chose to be physicians or healers, others artisans, teachers, missionaries, translators, scribes, and so forth. Whatever worldly things they possessed at the time of their initiation had to be donated to the common fund, from which all drew only as was needed. The simple life they led, free from any indulgence in the pleasures common to the public, made it unnecessary for them to draw upon these funds except in rare instances.

Immediately upon initiation, each member adopted a robe of white composed of *one piece of material,* and he wore sandals only in such weather or at such times as was absolutely necessary. Their attire was so distinct or unique that among the populace they were known as the *Brethren in White Clothing*. The term *Essene* was not popularly known, and only the learned knew of it. This accounts for the lack of references to the Essenes in most of the popular histories or writings of the time.

They lived in well-kept buildings, usually within a sacred or well-protected enclosure, in community

fashion. All of their affairs were regulated by a committee or council of judges or councilors, one hundred in number, who met once a week to regulate the activities of the organization and to hear the reports of the workers in the field. All disagreements, all complaints, all tests and trials were heard by this council, and one of the regulations indicates that they were always cautious in expressing opinions of one another, or of those outside of the organization, and they were not critical of the lives or affairs of the people they were trying to reform or assist. They also adhered strictly to one of their laws: "Judge not—lest ye be judged also."

It is possible to set forth here their definite articles of faith as recorded in ancient, secret writings. While these articles of faith appear in slightly different words in the various branches of the Essene organization, they are undoubtedly based upon the articles of faith adopted by the Great White Brotherhood at the time of the establishment of the Essene organization.

Number One: God is principle; His attributes manifest only through matter to the outer man. God is not a person, nor does He appear to the outer man in any form of cloud or glory. (Note the similarity of this article to the statement of John IV:24: "God is a Spirit, and they who wor-

ship Him must worship Him in Spirit and in Truth.")

Number Two: The power and glory of God's dominion neither increases nor diminishes by man's belief or disbelief; and God does not set aside His laws to please mankind.

Number Three: The ego in man is of God, and at one with God, and is consequently immortal and everlasting.

Number Four: The forms of man and woman are manifestations of the truth of God, but God is not manifest in the form of man or woman as a being.

Number Five: Man's body is the temple in which the soul resides, and from the windows of which we view God's creations and evolutions.

Number Six: At the transition or separation of the soul and body, the soul enters that secret state where none of the conditions of the earth have any charms, but the soft breezes and great power of the Holy Ghost bring comfort and solace to the weary or the anxious who are awaiting future action. Those who fail, however, to exercise the blessings and gifts of God, and who follow the dictates of the tempter and of the false prophets and the ensnaring doctrines of the wicked, remain in the bosom of the earth until they are freed from the binding powers of materialism, purified, and as-

signed to the secret kingdom. (This explains the ancient, mystical term of "earthbound," referring to those who are still enslaved to material temptations for a time after transition.)

Number Seven: To keep holy the one sacred day of the week that the soul may commune in spirit and ascend to contact with God, resting from all labors, and discriminating in all actions.

Number Eight: To keep silent in disputes, to close the eyes before evil, and to stop the ears before blasphemers. (This is the original of the Oriental law, "to speak no evil, to see no evil, and to hear no evil.")

Number Nine: To preserve the sacred doctrines from the profane, never to speak of them to those who are not ready or qualified to understand, and be prepared always to reveal to the world that knowledge which will enable man to rise to greater heights.

Number Ten: To remain steadfast in all friendships and all brotherly relations, even unto death; in all positions of trust never to abuse the power or privilege granted; and in all human relationships to be kind and forgiving, even to the enemies of the faith.

Every department of the organization was supervised by stewards, who were in charge of the material things turned into the general fund by every

member. This general fund was called the *poor fund,* and was used to relieve the sufferings of the poor in every land. This point reminds us of the statement in Matthew XIX:21: "Sell all thou hast, give it to the poor, . . . and follow Me."

Hospices were established by the Essenes in various communities for the care of the sick and the poor, especially during epidemics of famine or disease. These places were called *Bethsaida.* We find in this feature of their work the origin of the hospices and hospitals which became well known some centuries later. A special staff of workers were connected with these places and these were called Hospitalers. Herein we find the origin of another branch of the Brotherhood which later became a more or less separate organization. The Essenes also established rescue homes in various communities and at the entrance to most cities had a place called a *Gate,* where strangers or those in need of something to eat or guidance would be cared for temporarily. Recent discoveries in Jerusalem have revealed the existence of a *Gate* known as the *Essene Gate.*

The Essenes disliked life in cities, and established themselves in communities of small villages outside of the walls or limits of practically every city where they existed. In such communities each member had his own little house and garden, and

those who did not marry lived in a community house. Marriage was not forbidden among the Essenes, as is commonly believed, but their ideals regarding marriage were very high, and only those who were well mated and whose mating was approved by the higher officials were permitted to marry.

Women were permitted to become associate members of the Brotherhood, and in only a few cases were they allowed to enter even the early grades of study of the work. This was not because there was any belief among the Essenes that women were inferior to men in either spiritual or mental capacity, but because the Essene branch of the Great White Brotherhood was strictly an organization of men, to carry on a man's work throughout each community. But sisters, mothers, and daughters of the men in each Essene community were permitted to be a part of the community and become associate members. Those of the women who were not married, and who did not care to marry, often adopted orphan children as their own, and in this way carried on a form of humanitarian work for the organization.

In considering their more private affairs, we find that there were no servants, for servitude was considered unlawful, and each household had to be cared for by the members of the household. Some

of the rules and regulations recorded in the Rosicrucian records would indicate that their ideas regarding servants and servitude were quite fanatical according to our modern point of view. We must remember that in the days when these rules were adopted, most servants in every wealthy household, or the servants of a king or potentate of any kind, were like slaves, and, of course, among the Essenes every man and woman was a free being, and slavery or serfdom of any kind was absolutely prohibited. In each community everyone took part in any work that pertained to the entire community, and all had a certain amount of menial work to do. The new initiates had to work in the fields, and at certain times serve at the community tables or in the kitchen and at the tables of the rescue houses.

As with many other branches of the Great White Brotherhood, the Essenes never entered into contracts or agreements which required oaths or any form of writing. It became well known about them that their word was equal to any agreement or contract in writing. They had a definite set of rules and regulations for their lives, which were well known by all those with whom they had any dealing, and the highest potentates of the land knew that the Essenes could not be bound by any oaths, but were highly responsible when they gave

their word in any promise. Even Josephus, in writing about the Essenes of 146 B.C., stated that the Essenes were exempted from the necessity of taking the oath of allegiance to Herod. Most certainly they would make no promise in the name of God, nor swear to anything in the name of God, for to them, as with the Jews who inherited the idea from them, the name of God was to be mentioned only in a sacred manner in their temples, and at all other times the name of God was unpronounceable. In disagreements with strangers, the Essenes would pay any price demanded of them or make sacrifices as requested rather than to enter into arguments or have any strained relationships. It was for this reason that the Essenes were thought well of by the Pharisees, and other sects in Palestine, although these other sects severely criticized the religious practices of the Essenes.

Speaking of oaths, however, I am permitted to give herewith the official oath which was taken by the initiates, and which was the only oath they ever admitted. It was given upon their own honor, at the time of entering the final degree of initiation, or what we would call the fourth degree of their advancement into the organization. The oath is as follows:

"I promise herewith, in the presence of my elders, and the Brothers of the Order, ever to exercise true

humbleness before God and manifest justice toward all men; to do no harm, either of my own volition or at the command of others, to any living creature; always to abhor wickedness, and assist in righteousness and justice; to show fidelity to all men, particularly to those who may be my superiors in counsel; and when placed in authority, I shall never abuse the privileges or power temporarily given unto me, nor attempt to belittle others by a worldly display of my mental or physical prowess; truth shall ever have my adoration and I shall shun those who find pleasure in falsehood; I will keep my hands clean from theft, and keep my soul free from the contamination of worldly gain; my passions I will restrain, and never indulge in anger nor any outward display of unkind emotions; I shall never reveal the secret doctrines of our Brotherhood, even at the hazard of life, except to those who are worthy of them; I shall never communicate the doctrines in any form, but the one form in which received; I shall not add to nor subtract from the teachings, but shall ever attempt to preserve them in their pristine purity, and will defend the integrity of the books and records of our Order, the names of the Masters, Legislators, and my elders."

After the initiate had reached what we might call the fourth degree and had taken the foregoing

obligation, he was admitted to the common table to partake of the one great symbolical meal of the day, at which time meditation and contemplation, as well as discussion of the problems of the work, formed part of the period.

It is interesting to note that all the food used by the Essenes was prepared according to the rules and regulations stated in the old documents, in a scientific but simple manner, and while vegetables and especially many forms of raw foods were used, it is not true that all flesh foods were forbidden. There was never any form of over-eating or banqueting, and certainly the rules of moderation in all things pertained to eating and drinking as well; hence there was no gluttony nor intoxication.

The Essenes seldom took part in public discussions, and never participated in discussions of religion or politics. They were most often silent when others spoke, and silence seemed to be their motto. They were well trained in the use of the voice and in making incantations, and knew the value of vowel sounds to such a degree that by training they became very soft spoken, even in ordinary conversation. Because of this they were often known as the *soft-speaking men.*

It is but natural that the Essenes would have developed not only magnetic personalities, accompanied by clean bodies, clean raiment, and clean

habits, but they developed such beautiful auras that on many occasions these auras became visible to the profane, and especially mystified the Jews who were unfamiliar with the development of a mystical nature, even though their own religion and traditions contained many wonderful mystical laws which they failed to put into practical application.

It was customary for all Essenes to wash their hands and feet upon entering their own homes or the home of anyone else, and to cleanse their hands and feet before any ceremony and before each daily prayer. In their individual homes the Essenes spent much time before the altar in their sanctums, or in the study of the rare manuscripts and books which were circulated among them according to their degree of advancement. They were particularly well versed in astrology, elementary astronomy, natural history, geometry, elementary chemistry, and alchemy, comparative religions, mysticism, and natural law.

Those who were the physicians in the organization were evidently a curiosity to the peoples of Palestine who were accustomed to the healing methods of that land, which included the exercising of charms, incantations in high-pitched voices, the reciting of weird formulas, the striking of crude musical instruments, and the use of strong

drugs. The Essenes spoke softly to their patients, and used certain vowel sounds without any evidence of a formula, and often performed the greatest cures by the simple laying on of hands or by instructing the patient to retire to the silence of his home and sleep while the cure was conducted in a psychic manner.

All Essene Brothers or associate women promised to educate their children in the teachings and principles which constituted the foundation of the Essene belief, and to raise each child within the scope of the organization until the child's twelfth year, when it was accepted on probation, which lasted until the twenty-first year, at which time the males were admitted to the first degree, and generally reached the fourth degree about the thirtieth year. The females were admitted on their twenty-first birthday to associate membership, and remained in that the rest of their lives, if they proved worthy by the manner of their living.

Only an occasional Essene was permitted to preach to the public or perform public miracles, and then never as a matter of demonstration, but solely as a matter of service. Those in the Essene Brotherhood who had lived the greatest number of incarnations, and were therefore the most highly evolved, were selected as their leaders, and, from among these, one was selected during each cycle to

go out into the world and organize the work in a new land.

The Essenes looked forward to the coming of a great Saviour who would be born within the fold of their organization, and who would be a reincarnation of the greatest of their past leaders. Through their highly evolved knowledge and intimate psychic contact with the Cosmic, they were well informed of coming events, and the literature of the Essene Brotherhood and the literature of many countries contain references to the Prophets among the Essenes. Menahim was one of their Prophets who became famous through the prophecy that Herod would reign.

There seemed to be a regulation or an unwritten law among the Essenes that none of their members should be engaged in a daily task that was destructive, but always constructive. Therefore we find that the list of prominent Essenes included weavers, carpenters, vine planters, gardeners, merchants, and those contributing to the good and welfare of the public. There never were any in the organization who were armorers, slaughterers of cattle, nor engaged in any practice or business that destroyed the least living thing.

It must be very apparent to my readers that the Essene Brotherhood would appear to have been one of the sects of Palestine and would have been,

therefore, classified as such by the Jews and by the governmental authorities. For this reason we often read in newly discovered records a reference to the Essenes as one of the *sects* in Palestine. It would be natural for the Jews to consider the Essenes as a religious organization, instead of a fraternal or mystical one, and certainly an organization opposed to the Jewish doctrines and practices. Under these conditions it would be natural for the Essenes to establish their homes in certain communities where others of the same organization lived, and where they could have that form of neighborly companionship which strengthened their interests.

These Essenes were not Jews by birth, by blood, or by religion, and were often referred to as *Gentiles,* and we find them classified as *Gentiles* in many of the sacred writings, even in the Christian Bible.

Chapter II
THE NEIGHBORS OF JESUS

O FURTHER understand the greatness of the advent of the Master Jesus, one should know something of the people and the conditions of the country in which He was born, and with which He had to contend at the beginning of His Mission.

In the first place, Palestine was not one nation of one language, with interests that held one people in common bonds, but a land of many nations, of many languages, and many diverse interests. It was a country of mixed and hostile peoples, whose interests were not only diverse, but so divided and so opposed that peace and harmony among them was impossible. Those of the Jewish faith were not all Hebrews, and those who were Hebrews were Hebrews through the beginning of a new race which had its origin at the time of the Exodus out of Egypt. Among these Hebrews were many in whose veins was Aryan blood by intermarriage; therefore, there were various castes. Hence among the Hebrews, as among those of the Jewish faith, there were those who would not recognize others in the same faith, and

who believed that God had ordained the distinctions which they established.

In the midst of these people there were the heathens, whose temples were rapidly rising, and whose rites and customs were becoming prevalent. To the northeast there were the Nomads, wild people living without restraint or regulation, but the vast majority of the people throughout the northeast were Syrians, Grecians, and heathens. To the east and to the west of Palestine, the Egyptian, Phœnician, and the Grecian rites contended for mastery, and in the very heart of Palestine itself the Greek language was dominant and the Grecian rites prevailed.

In the northern section, known as Upper Galilee, lived people who were known as Gentiles. Tiberius itself was wholly non-Jewish. Gaza had its own deity. Joppa was influenced by a heathen religion, according to the Jews. Cæsarea was essentially a heathen city and, to the Jews, was the symbol of Rome—the Rome of Edom—and was therefore to be destroyed; for Cæsarea and Jerusalem, from the viewpoint of the Jews, could never exist at the same time.

The educated classes throughout Palestine spoke Greek. The language of the tribes of Israel had undergone a great change, and the ancient Hebrew language, as it was called, had given place to the

Aramaean dialect, except in the academies and theological schools.

The rabbis of the Jewish religion considered that the only real and true land of Israel was that portion immediately south of Antioch. Yet, strange to say, it was here that the first Gentile church was organized and that we find the first Christian disciples.

Palestine, and especially Jerusalem, was most certainly a heathen district just before the coming of the Master Jesus. While it is true that the Jewish religion was well established, it most certainly did not include the multitudes, and it did not include all of the highest rank and power.

Judaism itself was quite a problem at this time. The Pharisees and Sadducees were the two other largest sects, if we may be permitted to consider the Essenes as a *sect* from the Jewish point of view; but the former two held opposite principles and hated each other, while the Essenes, of course, could not be a part of either of them.

There was one common emotion which bound all these people of Palestine in one universal feeling. The high and the low, the learned and the unlearned, the rich and the poor, the heathen, the Jew, the common person or the ruling ones, united in their intense dislike for the *Gentiles*.

In the financial world the Hebrews represented the wealth and influence of the nations; for all money transactions and great trade dealings were in their hands. Merchandise from the Far East came through Palestine by means of Arab caravans and through the Phœnician ports, where fleets of ships owned by the Jews and operated by Gentile sailors were ever ready to convey the wares to other parts of the world. The Jews as traders and bankers were keenly alive to the value of this situation; and through their financial influence had a considerable power in the political world also. They were able to obtain secrets of state, and to secure such positions in the civil and military service of the other Gentile nations as permitted them to manipulate the intricacies of diplomacy so as to further the interests of the Hebrews.

It must be remembered that the orthodox Jews or Hebrews were intensely Hebraic. To their own they were very hospitable, a trait which they considered a great virtue, and to strangers, especially to the Gentiles, they manifested the very opposite in all actions.

The people living in Jerusalem, which was the most advanced habitation in Palestine, had special agents in, and corresponded with, the important parts of the world; and letters were carried from Jerusalem to many other cities by messengers and

by peddlers. The wealthy Jews gave great fortunes for the support and defense of the Jewish faith, and such donations were always looked upon as investments which would bring great returns. The Hebrews had their own rulers in most cities, and were allowed to have the same status as the Romans, or the rights of Asiatic citizens, and the special privileges which they demanded because of having been instructed by their God to enjoy such privileges as *God's chosen people*. Having the status of Romans entitled them to a civil government of their own, independent of the rule of the tribunals in the cities in which they lived. They enjoyed such unlimited religious liberties and exacted such religious privileges as they denied to natives in their own lands who were not of their faith.

The ruling class of the Hebrews made themselves obnoxious to the other citizens in each section of the land by closing their stores on the Sabbath and going about idly in gorgeous attire, with a marked display of contempt and abhorrence of everything around them. It was their desire secretly to convert to Judaism the wives and female relatives of all men of power, influence, and wealth, because through such converts they would influence the men in regard to the interests of Israel, and it was freely predicted that the ultimate

aim of the proselyting was to wipe the *Gentiles* out of Palestine.

In the Synagogues, which represented the meeting places of the ruling class of the Hebrews, the separation of the classes was strictly observed, and the women were considered as unprepared for a position in the church. We see the attitude toward women in many passages of the Jewish liturgy used in the Synagogues, where thanksgiving is expressed in the following words: "Blessed art thou, Lord and God, that thou hast not made me a woman." Women were considered as having no souls, and no degree of spirituality that could be developed, and therefore incapable of ever becoming angelic. It is always interesting to those of the Western world today in traveling through the Oriental countries to find that all the statues of angels are of the masculine sex. This idea of a soulless woman is retained in all Latin languages; for we find that the word "angel" is always of the masculine sex. No rabbi would permit himself to be closeted with a woman in religious discussion, nor to deal with a woman in regard to spiritual matters.

Secretly, or silently, the Jews or the orthodox of Israel resented the fact that the scepter of power had been taken away from Judea, and the chosen people of God subjected to the government of

Rome. This was a humiliation which the Jews hoped to see undone. Israel hoped that the day would come when her people would rise in power, and when their "King of Glory" would appear and re-establish the power and kingdom of Israel again.

And thus Israel waited. In silence and with suppressed emotion, the faithful anticipated the coming of the great day.

In my recent journey through Egypt, I felt the same suppressed emotion on the part of the Egyptians. As they moved about in silence with cold, emotionless expressions on their faces, and refrained from speaking of the days that were, and the days that *would* come, one could sense that inwardly there was a great fire burning which wanted only the signal to burst into a conflagration that would sweep throughout the whole country. The Egyptians, too, are waiting now for the day to come when the great power and illumination that resides within their traditions and their secret archives will make them the potent rulers of their land. Just as one could easily sense the possibility of a great conflagration in that land, so one may understand and appreciate the condition that existed in Palestine at the time of the birth of the Master Jesus. Uneasiness had seized the people; for they had felt the yoke upon their necks

and they realized that they were being held in bondage and could stand it but a short time longer.

In a social way, vice and degrading practices had become popular with the masses, and the moral standard was like unto licentiousness. Intrigue and crime were found even in the courts of law. The governing power was divided between the two classes, the nobility and the priesthood. The nobility sought only gratification of the baser senses, trying to keep within the law only as far as it permitted them to gain their selfish ends. Most of them professed to be of the sect of Sadducees. On the other hand, the priestly element, or the Pharisees, known as the "pure, separate ones," were constantly warring in their determined effort to secure power and force strict adherence to the letter of their laws. The Sadducees were their enemies, especially when the latter were favored in any way with rank or position.

The masses were downtrodden, and held in ignorance of the true conditions; but they believed that there was a possibility of rising above their environment through the coming of a great leader. It is no wonder that these persons, mostly unlearned and inexperienced in the things of life, united with any movement which promised them freedom from their bondage or an opportunity to rise to heights which they sensed in their dream

world. Thus, in many ways these uncultured and uneducated ones followed leaders and principles which left them in serious situations and sorely disappointed. It was the great hope that the coming of the expected Messiah would change all of the sorrowful conditions, and bring about a solidification and unification of the people of Israel. How this was to come about, no one knew; and only the pretenders who headed the false movements attempted to explain.

The House of David, out of which the true leader of the people of Israel should come, had long since passed into the hands of strangers. The high priesthood, out of which a great Messiah might come, was Jewish only by profession, being politically Roman and Greek in culture, and by birth anything but of the great House of David. Therefore, the great Deliverer who would lead them out of bondage as Moses had done, could not come through the lineage of those who were at present at the head of the nation, nor could He come through those who were of the priesthood.

One phrase remained in the consciousness of the people: "From among thy brethren I shall raise one who shall guide my people!"

Chapter III

THE PARENTS OF JESUS

NO PROPER consideration can be given to the birth and childhood of Jesus without first becoming acquainted with the parents of Jesus, and their relationship to the mystical facts involved. Therefore, let me state the first important facts, as proved by our records, and then submit the evidence pertaining thereto.

Jesus was born of *Gentile* parents through whose veins flowed Aryan blood, and in whose hearts and minds had been implanted the teachings of the Essene Brotherhood, as well as the more secret teachings of the Great White Brotherhood. This is the simple, definite statement found throughout the Rosicrucian records.

In the Christian Bible, in the Talmud, and in many reliable works, we find verification of these statements. The parents of Jesus lived in Galilee. There is no possible dispute on this point, and they were therefore Galileans in the full meaning of the term. So our first consideration should be of Galilee and the Galileans.

In St. Matthew IV:15, we read: "Galilee of the Gentiles." Strange as it may seem, the average Bible student gives little thought to this expression, and loses sight of its very important significance. Jesus Himself was called the Galilean. For this reason, we must look upon Jesus as having been classified by His own people, or by the people of Palestine at least, as one who was different from them. This warrants us in investigating the real situation, and discovering why the Galileans were Gentiles, and why Gentiles lived in Galilee.

In I Maccabees 5:15, we read that messengers from Galilee, with torn clothing and in great anguish, came to Judas Maccabæus and reported that "they of Ptolemais, and of Tyrus, and Sidon, and all Galilee of the Gentiles, were assembled together against them to consume us." And Judas told Simon, his brother, to choose certain men to go to Galilee and rescue the Jews who were in Galilee, that they might not be persecuted by the Gentiles. Simon took three thousand men into Galilee, where he fought many battles with the "heathens," and the Jews living in Galilee with their wives and children were brought safely into Judea.

Here we see at once an intimation of the conditions that existed in part of Palestine, and how the orthodox Jews looked upon the Galileans as being not only Gentiles, and of a different religion

and race, but as enemies to their best interests.

The transfer of the Jews living in Galilee referred to above was made in 164 B.C. At about the same time, Judas Maccabæus rescued his brothers who lived among the "heathens" in the north of the country (and east of the Jordan) and brought them all to Jerusalem.

According to this account, and many others, there were Jews in Galilee long after the year 164 B.C. Therefore, Galilee continued as a nation of *Gentiles* or "heathens" until the year 103 B.C., when Aristobulus, grandson of Simon, and first king of the Jews [Maccabees], forced all those living in Galilee to adopt circumcision and the Mosaic law.

We will see by this that the Gentiles living in Galilee, which included the parents of Jesus, were Aryans by blood, Gentiles by natural religious classification, mystics by philosophical thought, and Jews by forced adoption. In other words, the Gentiles of Galilee after 103 B.C. were forced to adopt circumcision and respect the Mosaic law, and in accordance with this law all children at a certain age had to accept the Jewish faith in a formal way by appearing at the Synagogue for probationary admission to the church. If this combination of circumstances and conditions will be kept in mind by my reader, it will enable him to under-

stand the many strange statements that appear in sacred literature.

In the cuneiform inscriptions of Tiglathpileser, there is reference to the conquest of Galilee, but it is generally misunderstood, as are many of the other statements regarding Galilee, because few know that Galilee is also referred to as the land of *Hamath*.

The same name, *Hamath,* is used in the Old Testament, but it seems that modern students of the ancient writings did not recognize in this word *Hamath* the name of the ancient capital of Galilee. However, let it be known now that *Hamath* is the famous hot springs, half an hour south of Tiberius, on the western shore of the Sea of Galilee.

Often in the Old Testament one may read of the "entrance to Hamath" and it always refers to parts of the northern boundary of Palestine. It is the Wady Alhammans, near Magdala, three miles northwest of Tiberius, where Mary Magdalene was born. In other parts of the Bible we read that the king of *Hamath,* who sent his son to salute David, was a Galilean; Solomon's storehouse or granaries which he built in *Hamath* were situated near the Sea of Galilee.

The true spelling of the name is Hammoth, or Hammath, the Assyrian form being Hammati, which means "hot springs." Many other quota-

tions could be used to show that Hamath was in Galilee. And we will find by other references that a great many Assyrians were sent to Hamath as colonists, and further reference reveals that the Assyrians were all Aryans. Even Sargon II tells how he deported the Median chief with kinsmen to Hamath.

It was because of this settlement of Aryans in the vicinity of Galilee, and the resulting race of Aryans in that community, that the Aryans of Egypt who were members of the Great White Brotherhood and of the Essene organization, directed their people to go to northern Palestine, and live on the shores of Galilee and associate with people of their own race. There are also many historical notations in Egyptian records, and especially in the ancient records of the Great White Brotherhood, to show that there was close communion and intercourse between the Aryans of Galilee and the Aryans of Egypt.

Our records also show that at the time of the birth of Jesus, the Galileans spoke a language which was not Hebrew. The fact has been known among students of sacred literature for several centuries that the Master Jesus spoke another language besides Hebrew, and there are indications that He spoke several tongues. These indications have greatly puzzled the students of sacred litera-

ture, and much speculation has existed among authorities in regard to this matter. The common agreement among these authorities is that Jesus presented most of His parables and teachings to the populace in the Aramaic language, and they also believe that He used some other language that was not Hebrew. Our records clearly show that He used Greek and Aramaic in His general discourses and conversations, and used Hebrew only when He was speaking to those who did not understand the other languages. Most of His beautifully poetic parables and discourses were in either the Aramaic or the Greek language. We will discuss, later, the manner in which Jesus became educated in the Greek language. We will find the use of these foreign phrases in the words of Jesus, in such verses of the Bible as Mark V:41, Mark VII:34, Mark XIV:36, and in many other places.

The Galilean dialect was a constant source of jest for the Jews. Peter was also of Galilee and of the Gentile race, and we find in Matthew XXVI:73, that some said to Peter: "Surely thou also art one of them; thy speech betrayeth thee." There are many historical notes that show that the Jews recognized the Galileans by the fact that these Gentiles could not distinguish the various Semitic gutturals.

The foregoing are but a few of the hundreds of facts which might be submitted to show that the parents of Jesus were Gentiles, and of a different tongue than the Jews. This makes us question at once the genealogy which is so exhaustively presented in the Bible in an attempt to show that Jesus was a descendant of the House of David. This genealogy in the Bible is presented in two places by two different authors, and the generations in each table do not agree. But aside from this discrepancy, the genealogy is only an attempt on the part of later admirers and followers of Jesus to make it appear that He was of the House of David, as hoped and prayed for by the Jews. It must be borne in mind that at no time during His lifetime, did Jesus Himself refer to His ancestors or forebears, or intimate to the Jews that He was the Messiah of the House of David whom they had anticipated. And we find nothing in any historical records of a contemporary nature, or among the authentic Jewish records, to show that during the lifetime of Jesus, or even during the first hundred or more years after His time, that the Jews or anyone else believed that He was of the House of David. Just when the genealogy attempting to show such a connection was prepared and introduced in the sacred writings is not known, but it

is most certainly a very late addition to the writings.

Now we must deal with another phase of the history of the parents, and of Jesus Himself. In much of the Christian literature, Jesus is referred to as the *Nazarene,* and it is commonly believed that this means to indicate that Jesus was born, or spent most of His lifetime, in Nazareth. It is strange how students of Biblical literature, and especially those who have written so exhaustively on the life of Jesus, and who have presented in their teachings and preachments the picturesque details of His life, have never given proper thought to the title *Nazarene,* or investigated its real meaning. It is assumed by all of these authorities, writers, and teachers, that if Jesus was a *Nazarene,* He must have been of the city called Nazareth, and since He and His parents lived in Galilee, the city of Nazareth must have been in that locality. On the basis of such reasoning, it is generally proclaimed that Nazareth was the home town of the parents of Jesus, and that Nazareth in Galilee was the place where Jesus spent His childhood.

I have been just recently in Nazareth and made exhaustive inquiries, for the purpose of verifying the statements contained in the Rosicrucian records, and probably most of my readers will be surprised to learn that at the time Jesus was born,

there was no city or town in the whole of Galilee known as Nazareth, and that the city in Galilee which now bears that name is not only a city of more recent years, but was named and came into existence because of the demand on the part of investigators to find some place that would answer to the name of Nazareth in Galilee.

First of all, we must make plain that the title Nazarene did not imply that the person who bore that title was of a city called Nazareth. The title *Nazarene* was given by the Jews to those strange people outside of their own religion who seemed to belong to some secret sect or cult that had existed in Northern Palestine for many centuries, and we find in the Christian Bible that even John the Baptist was called the *Nazarene*. We also find many other references to persons who were known as *Nazarenes*. In Acts XXIV:5, we find some man being condemned as a mover of sedition among the Jews throughout the world, and called a "ringleader of the sect of the Nazarenes." Whenever the Jews came in contact with one in their country who had a different religion, and especially a mystical understanding of the things of life, and who was living in accordance with some code of philosophical or moral ethics that was different from those of the Jews, he was called a *Nazarene* for the want of a better name.

There was a definite sect called the *Nazarenes,* and we find them referred to in the Jewish records as a sect of *Primitive Christians,* or in other words, those who were essentially prepared for and ready to accept the Christian doctrines. In fact, the Jewish encyclopedias and authorities seem to agree that the term *Nazarene* embraced all those Christians who had originally been born Jews, and who neither would nor could give up their original mode of life, but who attempted to adjust the new doctrines with the old. The Jewish encyclopedias also state that it is quite evident that the Nazarenes and the Essenes had many characteristics in common, and were therefore of a mystical tendency. In fact, the Essenes and the Nazarenes were called *heretics* by the learned Jews, but there is this difference or distinction in the use of the two terms: The Essenes were not as well known to the populace of Palestine as were the Nazarenes, and seldom was a man called an Essene unless the person was well informed and knew the difference between the Essenes and the Nazarenes; whereas many Essenes and even those of other sects who lived a peculiar life or who did not accept the Jewish religion were called Nazarenes.

Jerome, the famous Biblical authority, refers to the fact that in his day there still existed among the Jews, in all the synagogues of the East, a

heresy condemned by the Pharisees, and the followers of it were called Nazarenes. He said that they believed that Christ, the Son of God, was born of the Virgin Mary, and they held Christ to be the one who suffered under Pontius Pilate and ascended to Heaven. "But," said Jerome, "while they pretended to be both Jews and Christians, they were neither."

Turning to the highest Roman Catholic authorities, we find that the title Nazarene, as applied to Christ, occurs only once in the Douai version of the Bible, and this authority states that the term "Jesus Nazarenus" is uniformly translated "Jesus of Nazareth," but this is a mistake in translation, for it should read, "Jesus the Nazarene." Nowhere in the Old Testament do we find the word Nazareth as referring to a city existing anywhere in Palestine, but we do find in the New Testament references to Jesus returning to a city called Nazareth. These references are a result of translating the phrase, "Jesus returning to the Nazarenes" to read, "Jesus returning to Nazareth." The interesting point here is emphasized by the Roman Catholic authorities, for they show that whereas Jesus was commonly referred to as the Nazarene, He was not of that sect at all.

Taking the Jewish and Roman Catholic records together, and comparing them with the informa-

tion contained in our own records, we find that the Nazarenes constituted a sect of Jews who, while attempting to adhere to the ancient Jewish teachings, did believe in the coming of a Messiah who would be born in an unusual manner, and who would become a Saviour of their race. After the ministry of Jesus began, these Nazarenes accepted Jesus as the Messiah, and even accepted the doctrines He taught while still trying to adhere to many of the fundamentals of their Jewish religion. The Jewish records state that the Nazarenes rejected Paul, *the Apostle of the Gentiles,* and that some of the Nazarenes exalted Jesus only as a just man.

There was another term for such heretics among the Jews, and this was "Nazarite." According to the Jewish authorities, the term Nazarite was applied to those who lived apart or separate from the Jewish race, because of some distinctive religious, moral, or ethical belief. The Jewish records state that such persons were often those who would not take wine or drink anything made from grapes, or those who would not cut a hair of their heads, or who would not touch the dead during any funeral ceremony. These same records state that the history or origin of *Nazariteship* in ancient Israel is obscure. They state that Samson was a Nazarite, as was his mother, and that Samuel's mother prom-

ised to dedicate him to the sect of Nazarites. The Jewish records state also that it was common for parents to dedicate their minor children to the Nazarite sect, and they distinctly say that there are references to the fact that Jesus was said to have been dedicated to the Nazarites while still in the womb. The Jewish records say that St. Luke I:15, refers to this dedication. Helena, the Queen, and Miryam of Palmyra, are mentioned as Nazarites in the Jewish records, and many other persons famous in sacred literature were known to be Nazarites.

That the terms *Nazarite* and *Nazarene* had naught to do with a city or town called Nazareth is plainly indicated by many historical records. We have said that the present town of Nazareth in Galilee received its name because a place had to be found that would fit the common understanding in regard to the village in which the parents of Jesus lived, and where He spent His boyhood. During the first few centuries after Christ, when the Christian doctrines were in the making and the Holy Fathers of the Roman Catholic Church and religious students in general were searching for every historical site connected with the life of Jesus, each spot, place, and incident in the career of this great man was eagerly tabulated and glorified. My recent visit through Palestine made plain

to me that this desire to find historical, sacred sites and glorify them has not ended, and will probably continue for hundreds of years. The absurdity of most of this becomes apparent when even the casual tourist discovers that three, four, and five different places are pointed out to him as being the same spot where some particular incident in the life of Jesus occurred.

In searching for a place that would answer to the name of Nazareth in Galilee, great difficulty was experienced, since no such city was mentioned in the Old Testament, and none of the ancient maps of the time of Christ revealed such a site. A very small settlement, however, called "en-Nasira," was found far from the Sea of Galilee, and this was immediately renamed "Nazareth" and associated with the early life of the boy Jesus. This discovery of the town of *en-Nasira* was made in the *third century after Christ,* and since then has been known as the town of Nazareth, but even today it is lacking in any of the evidences which would warrant the use of that name. In Mark VI:1, 2, the statements are made that Jesus went back to His own country and His disciples followed Him, and when the Sabbath day was come, He began to teach in the Synagogue. In the fourth verse of that chapter, Jesus referred to the fact that He was a prophet in His own country, among His

own kin, and in His own house. These statements have been taken to refer to Nazareth, the town in which many Biblical students believe Jesus was born and in which He spent His boyhood. Now, if Jesus did return to His home town, and did preach in a *Synagogue to great multitudes,* it could not have been at *en-Nasira,* or the so-called town of Nazareth; for even in the second and third centuries after the birth of Jesus, *en-Nasira* or Nazareth had no Synagogue and was not large enough to have any building in which multitudes could have listened to Jesus, nor were there multitudes in that vicinity to hear Him. So the references in Mark to His home town could not refer to *en-Nasira. En-Nasira* was only a settlement around a spring which was at that time called the "spring of the guard house," but I find that now in recent years it has been changed and is called "St. Mary's Well." This change of name and the giving of a religious significance to some unimportant site in Palestine, is typical of the changes that are being rapidly made in that country for the benefit of tourists.

Turning to the old Jewish records, we find these state that only in the books of the New Testament, written long after the lifetime of Jesus, is the town of Nazareth mentioned as a village in Galilee, and that such a place is not mentioned in the Old

Testament, in the historical writings of Josephus, nor in the Talmud. During the lifetime of Jesus, the town of Joppa was the important city in the locality of Galilee, and was the one which attracted all tourists and is referred to most often in historical writings.

In the Roman Catholic records, and in their encyclopedias, we find that the town of *en-Nasira* was known as a strictly Jewish village up to the time of Constantine, and is referred to as one being inhabited *wholly by Jews*. Therefore, this little village surrounding a well could not have been the center of the Gentile population of Galilee. At the present time, there is a small church or chapel in Nazareth which I visited, and which is supposed to stand above the grotto in which Mary and Joseph lived at the time that the archangel announced to Mary the forthcoming birth of the incarnation of the Logos.

All of the foregoing facts point out very clearly that Mary and Joseph and the child born to them were considered, along with many others in their locality, as *Nazarenes, Nazarites,* or people of a non-Jewish sect. And the many other references to this sect clearly show that it was one which held such religious and mystical views as permitted the acceptance of the fundamentals of the Christian doctrine. Taking this into consideration, we have

at once an interesting picture of the conditions existing in and around Palestine just prior to the Christian era. We have, first of all, a large number of men and women, even children, who were either Jewish by birth, Gentile by birth, or of various races and bloods, but who had refused to adopt wholly or completely the Mosaic law, and were Jewish only because the laws of the land forced them to adopt *circumcision,* to appear in the Synagogue when twelve years of age, and to be enrolled as Jews. Yet these persons were mystically inclined in their beliefs, and followed the Jewish teachings only so far as they revealed God and God's laws and served them in their study of Divine principles. They were prepared by some school or some system which made them ready to accept the higher mystical teachings as they were revealed from time to time by the progressive minds or by the teachings of Avatars.

On the other hand, there was the one definite organization of mystics known as the *Essenes,* which conducted many forms of humanitarian activities, including hospices, rescue homes, and places for the care of the poor and needy. The Essenes had their northern center in Galilee, among the Aryans, because they had been directed to this locality by the center of their organization in Egypt, known as the Great White Brotherhood.

The Essenes were not popularly known, were quiet and unostentatious in their activities, and were distinguished by the populace only by their white raiment. The *Nazarites,* the *Nazarenes,* and the Essenes mingled freely and undoubtedly sought to carry on their independent activities without interference one with the other, and they unquestionably had many ideals and purposes in common. But the Nazarites and Nazarenes were popularly recognized and known to the populace, and for this reason all who did not accept the Jewish faith, or who were heretical in their Jewish beliefs, were classified as Nazarenes and Nazarites, not as Essenes.

In and around the shores of the Sea of Galilee, lived these people—mostly Gentiles of Aryan blood of the several sects, Nazarenes, Nazarites, and Essenes. They, too, were looking for the coming of the great Master, the great Avatar, the great Messiah, who would not only redeem Palestine but the whole of the world, and bring contentment to Israel and all peoples. These mystics contemplated, with true understanding, the reincarnation of one of their own great Masters. We must bear in mind that the belief in reincarnation was not only an established belief among these mystics, who were classified as heretics and as Gentiles, but also among the most orthodox of the

Jewish people at that time. This accounts for the many references in sacred literature, and even in the Christian Bible, to a great man, a great teacher, as having been *someone else at some other time;* for they believed that the greatest among them were great because of previous preparation, previous existence, and previous attainments. Naturally they looked for the new great Master, the new redeemer of the world, to come out of the past in a new body and as a well-prepared individual of high attainments.

The Rosicrucian records show that not only did each of the homes of these Essenes and Nazarenes and Nazarites have a sanctum, in which daily prayers and solemn meditations were held, but many hours of each day and evening were given to mystical practices and the development of a spiritual power within their beings, which made possible the many miracles they performed and the great work which they did among the poor and needy.

They were well advanced in the understanding of most of the mystical laws which the Rosicrucians and other mystics of the world today study and practice, and they knew the potentialities of certain spiritual laws when applied specifically for any definite purpose. To them, such miracles as Incarnations of a highly Divine nature, and the com-

ing of a great leader into their midst, through *uncontaminated material laws,* were not impossible, nor improbable, and they lived a life typical of that which the mystics of today believe is lived by the Masters in Tibet and in parts of India and Egypt.

Joseph was not only a devout Essene, and a carpenter by trade, in keeping with the rules of the organization, but Mary, his wife, was an associate member of the organization. Yet both of them had been forced to accept the Jewish church and had identified themselves in a purely formal way with the faith in accordance with the law of the land.

With these facts in mind, let us now approach the interesting subject of the birth of Jesus.

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Chapter IV

THE IMMACULATE CONCEPTION OF AVATARS

THIS incident in the life of Avatars is one that is very difficult to approach and more difficult to present to those who have not attained that high degree of mystical understanding and awakening which naturally would bring to the student a spiritual understanding of the conception and birth of Avatars.

I realize fully that the standard Christian story of the Immaculate Conception of Jesus is one that is not accepted by those who reject *any* of the Christian doctrines. In fact, the authorized Christian version of the Immaculate Conception is a very difficult one for the uninitiated and undeveloped mystic to comprehend, and certainly appears to be an impossible story to those who are of an analytical mind, and who do not comprehend any of the mystical laws and principles as taught by the ancient Masters.

Perhaps I will do better than others who have attempted, in the past, to reduce the mystical phase of the birth of Jesus to a semi-mystical presentation, and perhaps I may fail altogether. I am not

limited by any creeds or dogmas which require that I shall adhere to a standardized version; and if I fail to make my reader comprehend, or perhaps *apprehend,* the real mystery of the Immaculate Conception, it will be because I have been limited solely by an inadequate vocabulary to express in general terms that which every mystic understands *inwardly,* and because of the inability of some of my readers to read between the lines of my statements and realize what I cannot reduce to such crude things as printed words.

First of all, it should be understood by those who approach this great mystery with an open and unbiased mind, that Jesus was not the first great Master, Avatar, or *Son of God,* to be "born of a virgin." The authorized Christian version of the Immaculate Conception and birth of Jesus presents the story as though it were unique and exclusively a Christian manifestation. If nowhere else in the history of God's messengers on earth, or the working out of God's plans for the redemption of man in all ages and cycles, there had ever been a similar incident or a similar manifestation of the great mystic powers of the universe, operating as an unusual manifestation of God's omnipotent ways, then the mystery of the conception and birth of this great man would be more difficult to explain and more difficult to comprehend.

To the mystics of the Orient in all lands and of all ages, the great mystery of the Immaculate Conception and spiritual birth of a Son of God is accepted not only as a possibility but as a fact *natural to the life of every great Avatar*. Christians or students of Christian literature in America who are accustomed to hear the mystery of the Immaculate Conception referred to as one of the problems of faith, and one of the doctrinal points upon which the faith of thousands of Christians is broken, are surprised when they tour through foreign lands to find that even those who are not Christians and who are of the Mohammedan, Hindu, Buddhistic, or heathen faiths, find no difficulty in accepting the story of an Immaculate, spiritual conception and birth, and believe that this one feature of the life of the Master Jesus is the only one which is consistent with the claim that Jesus was the great Redeemer and Saviour of the world. In fact, during my recent trip through lands which brought me in contact with persons of Oriental faiths, I found most of them who were not Christians expressing themselves on this subject in this wise: "If you Christians believe that Jesus was a *Son of God*, or the *Divinely Appointed Messenger* to redeem any part of the world through the message He had to give, then you must believe that He was divinely conceived and

born, for there can be no question of such distinctive birth if He was a Divine Messenger." When I explained to some of them that there were so-called Christians or students of the Christian doctrine who could not accept the idea of Divine Conception and birth, but who still believed that Jesus was a great Master, a Divinely Appointed Messenger, a true *Son of God,* and an Avatar of unusual authority from on high, these Orientals merely smiled and said that such a viewpoint was an absurdity, for—according to their viewpoint—no man humanly conceived and born, could attain any degree of Divine Authority which would make him the Christ of his time.

Thus we see that the great problem resolves itself into a problem not of the *fact* of the Immaculate Conception or the Divine Sonship of Jesus, but a problem of human comprehension on the part of the consciousness in the Occidental world as compared with the consciousness we find in the Oriental world. In other words, we are face to face with the fact that not the validity of the claim of Immaculate Conception and birth of Jesus should be given serious thought by students of spiritual mysticism in the Western world, but the lack of understanding and comprehension on the part of those millions who have not yet attained the proper degree of spiritual understanding re-

garding the spiritual laws operating in such important events.

The Oriental of any of the various faiths points out to us of the Occidental world the fact that we are attempting to struggle with a principle in the spiritual world with which we are least acquainted, and for a comprehension of which we are least prepared. The mystics of all lands agree that until man is prepared, through spiritual development and comprehension of the higher laws, to understand easily and in its sublime fullness, the actuality of spiritual conception and Divine Birth, he is not ready in any sense to understand the teachings and the true message brought to this world by any of the great Avatars, especially that of the last and greatest of them all, Jesus the Christ.

This does not mean that it is impossible for the sincere student of Christian doctrines to comprehend at least the mystical laws involved in the possibility of an Immaculate Conception and Divine Birth, but it does mean that such a student must try to see and comprehend the mysticism that is fundamental in all of the Christian doctrines. The Rosicrucians hold the same viewpoint that the Orientals hold in this regard; namely, that the orthodox Christianity in the Western world today too greatly slights the mysticism and mystical principles which are fundamental to Christianity and

which constituted the pristine Christianity of ancient times. In other words, too much thought is given to the literal meaning of words, and the material interpretation of all of the principles involved in Christianity, which leaves almost a total neglect of the pure mysticism that makes possible a real understanding or spiritual comprehension of Christianity in its original form.

Added to this is the reluctance on the part of the Occidental world to accept as facts and actual possibilities the so-called miracles of the Bible. I do not agree with such authorities as the late William Jennings Bryan and others who have claimed that the scientific trend of our thinking and our highly scientific education in the Occidental world has tended to blind us to the spiritual truths in the Bible or in all sacred literature. I do not believe that materialistic science is in any way responsible for the Occidental's inability to understand the higher spiritual statements found in the sacred writings of the Bible, or the other books of other creeds. I believe that this inability on the part of the minds of the Western world is due to the unawakened status of the spiritual side of our natures and the absence, except in the various occult and metaphysical schools of the Western world, of such general teachings along spiritual lines as would properly prepare us for an understanding

of that which is accepted readily and understood thoroughly by the Oriental mind.

I have said that we should bear in mind that Jesus was not the first of the great teachers, who came as messengers of God, to be born of a virgin, or to have been conceived by Divine Principle. A few references to similar incidents in the past may help my readers to understand what is meant by this statement.

It is a fact that Divine Births and Divine Conceptions were so currently accepted among the ancients that whenever they heard of one who had greatly distinguished himself in the affairs of men, they immediately classified such a person as having been born of supernatural lineage. Even in the heathen religions, various gods were declared to have descended from Heaven and been made incarnate in man. The learned Thomas Maurice, in his unusual book called *Indian Antiquities,* goes so far as to state that "in every age and in almost every religion of the Asiatic world, there seems uniformly to have flourished an immemorial tradition that one god had, from all eternity, *begotten another god.*"

I may add that our own records of ancient traditions and sacred writings contain many references to religious movements in antiquity, in which

the great leader was claimed to be "God's Begotten Son."

India had a number of Avatars or Divine Messengers who were Incarnated through Divine Conception, and two of them bore the name of "Chrishna," or "Chrishna the Saviour." Now Chrishna was born of a chaste virgin called Devaki, who, on account of her purity, was selected to become the *mother of God*. In this instance, we find a very ancient story of a virgin giving birth to an immaculately conceived messenger of God.

Buddha was considered and believed by all his followers to have been *begotten of God* and born of a virgin whose name was Maya or Mary. In the ancient stories of the birth of Buddha, as understood by all the Orientals and found in their sacred writings long before the Christian Era, we read how the Divine power, called the Holy Ghost, descended upon the virgin Maya. In the ancient Chinese version of the story, the *Holy Ghost* is called *Shing-Shin*.

The Siamese, likewise, had a god and saviour who was virgin-born, and whom they called Codom. In this ancient story, the beautiful young virgin had been informed in advance that she was to become the mother of a great messenger of God, and one day while in her usual period of meditation and prayer, she was impregnated by Divine

sunbeams. When the boy was born, he grew up in a remarkable manner, became a protégé of wisdom, and performed miracles.

When the first Europeans visited Cape Comorin, the most southerly extremity of the peninsula of Hindustan, they were surprised to find the natives, who had never before made contact with the white races of Europe, worshipping a Lord and *Saviour* who had been Divinely Conceived and born of a virgin.

When the first Jesuit missionaries visited China, they wrote in their reports that they were appalled at finding in the heathen religion of that country a story of a redeeming master who had been born of a virgin and Divinely Conceived. This god was said to have been born 3468 years B.C. Lao-Tsze, the famous Chinese god, was claimed to have been born of a virgin, black in complexion, and described as marvelous and as beautiful as Jasper.

In Egypt, long before the dawn of Christianity, and long before any of the writers of the present Christian Bible were born, or any of its doctrines conceived of as Christian, the Egyptian people had several messengers of God who were born of virgins through Divine Conception. Horus was known to all the ancient Egyptians as having been born of the virgin Isis, and his Conception and birth was considered one of the three great mys-

The serpent was used as a mystical symbol in the early sacred writings of various schools of religion, and very often used as an emblem of the "Word" or "Logos." In this sense it became the symbol of the *tempter* in the fall of man. The serpent was also the emblem of the Holy Ghost or the Power that impregnated the life in the virgin. In this sense it was the incarnation of the "Logos." The emblem shown above represents the serpent as found engraved or carved on many ancient monuments to represent the "Logos." The Ophites also venerated this same symbol as an emblem of Jesus the Christ.

teries or mystical doctrines of the Egyptian religion. To them, every incident in connection with the Conception and birth of Horus was pictured, sculptured, adored and worshipped as are the incidents of the Conception and birth of Jesus among the Christians today. Another Egyptian god called Ra was born of a virgin. I have seen on one of the ancient walls of a temple along the Nile, a beautifully carved picture representing the god Thoth—the messenger of God—telling the maiden, Queen Mautmes, that she is to give birth to a Divine *Son of God,* who will be the king and Redeemer of her people.

Turning to Persia, we find that Zoroaster was the first of the world redeemers acclaimed to have been born in innocence through the Immaculate Conception of a virgin. Ancient carvings and pictures of this great messenger show him surrounded by an aura of light that filled the humble place of his birth. Cyrus, king of Persia, was also believed to have been of Divine origin, and in the records of his time, he was referred to as the *Christ* or *the anointed Son of God,* and was considered as God's messenger.

Even Plato, who was born in Athens, 429 B.C., was believed by the populace to have been a Divine Son of God by a pure virgin called Perictione. It is recorded in the ancient records that the father of

Plato, who was known as Aris, had been admonished in a spiritual dream to hold pure and sacred the person of his wife, until after the Divine Conception and birth of the child that was to come, and that this child's conception would be by Divine means.

Apollonius, who was still living and performing great miracles and teaching in various lands during the early part of the life of Jesus, was also born of a virgin mother, according to the stories that were recorded of him during and shortly after his time. According to these stories, the mother of Apollonius in 41 B.C. was informed by a god in a dream that she would give birth to a great messenger of God who would be known as Apollonius.

Speaking of famous miracle workers and teachers who left behind them unquestioned records of great work in behalf of mankind, we find that Pythagoras, who was born about 570 B.C., had Divine honors paid to him through and after his lifetime. According to the sacred writings about him, his mother conceived him through a *spectre,* or the *Holy Ghost,* which appeared to her. His father, or foster father, was also informed through a vision that his wife was to bring forth a son through Divine Conception, and that the son would become a benefactor to mankind.

The story of Aesculapius is very interesting. He became a great performer of miracles, a messenger with a Divine message for all mankind, and was considered a true *Son of God*. When the Messenians sought to learn of the birth of Aesculapius, they consulted the oracle of Delphi, and were informed that an invisible God or *Holy Ghost* of the Divine Kingdom was his father, that Coronis was his earthly mother, and that he was born at Epidaurus. According to the story, when Coronis experienced the sacred event of Divine Conception, she sought to conceal her pregnancy from her father because she did not believe that she could make worldly men understand the strange occurrence. So she went in hiding at Epidaurus, where the child was delivered months later in a lowly and humble goat stable, on a mountainside. A herder of goats, by name Aristhenes, going in search of a goat and a dog missing from his fold, discovered the young child in the stable and would have carried him home, had he not seen, when approaching the child, that its head was encircled with fiery rays which told him that the child was a *Divine Being*. His report of the finding of the child spread throughout the land, and the people from all quarters flocked to the stable to pay homage to the *Son of God*, and brought valuable presents which they laid at the feet of the infant.

The child was honored as a god not only in Phœnicia and Egypt, but the worship of him passed into Greece and Rome.

Even on this side of the great ocean, the tribes of North and South America had gods that were supposed to have been Divinely born. Long before the landing of Columbus, the inhabitants of ancient Mexico worshipped a saviour and world redeemer whom they called Quetzalcoatl, who was born of a pure virgin according to the traditions which the holy fathers, who came with Columbus, discovered in the ancient writings carved on the walls of the temples. According to the story, then long established, a messenger from Heaven had announced to his mother that she would bear a son by Divine Conception, and that he would be the saviour of the world. There was an established Mexican hieroglyphic which conveyed the story of the Divine Conception and birth of this Mexican god.

The Mayas of Yucatán also had a virgin-born god, corresponding to Quetzalcoatl, whose name was Zama; and he was termed "the only begotten son of the Supreme God."

In Nicaragua, Peru, Guatemala, and other countries, there were other Divinely Conceived and uniquely born gods.

I think I have shown, in just these few out of the many hundreds of well-recorded instances, that among the Orientals, and especially among those peoples whose religions had a well-developed mystical basis, the idea of Immaculate Conception or Divine Birth was not an improbability, but a well-accepted possibility.

It has been said by many of the critics of the story of the Immaculate Conception of Jesus, that if Jesus had been conceived and born as stated in the Christian records, it is strange that none of the contemporary writers, none of His disciples, not even Jesus Himself, ever referred to this fact during His lifetime, and that only many years after His passing did the story of His Immaculate Conception and birth become established. This sort of argument would be sound and reasonable only if the Immaculate Conception and birth was unique with Jesus, or in other words, if He had been the first and only great messenger of God to have been considered of Divine origin and birth. But if we consider that it was common belief among the peoples of the Oriental lands, and of Egypt and Palestine, that every great messenger, every Avatar, every Son of God ordained by Divine decree to raise the status of the peoples of his time was born of Divine Conception, then we can understand why in the case of Jesus, neither His disciples

nor the writers of history considered the event of such outstanding importance as to write about it, be enthusiastic over it, or make of it the *unusual miracle* that the Christian church makes of it today.

In tracing back the very complete records of the ancient pre-Christian Avatars and Sons of God that greatly influenced the development of civilization, we find in the Rosicrucian records and in some other writings that are fragmentary, that the disciples and followers of each of these Avatars or messengers devoted more time and thought to the recording of the sayings, teachings, and demonstrations of the Avatars than to the recording of the events connected with their *births* and *transitions*. Even in the score or more cases where the Immaculate Conceptions and Divine Births of these pre-Christian Avatars in various lands are recorded, the statements are brief, concise, and very often merely incidental to the story being told. The facts of the Immaculate Conception and births are disposed of hurriedly as though they were of secondary importance, and to be taken for granted by the reader of the life of each of these Avatars. In no case do we find that the disciples and followers of the Avatars considered the Immaculate Conception and birth as a feature for adoration and worship, as we find in the case of the Christian teachings today. Very often the statements in regard to these

miraculous births were made as briefly as we, at the present time, refer to the fact that some great man was born on such and such a date, with the assumption that every person *is* born, and *must* be born at *some place* in a manner in keeping with his race and the conditions of the country in which the event occurred.

I am sure that when these facts are taken into consideration, those who have heretofore been puzzled because so few historical references can be found in ancient writings regarding the Divine Conception and birth of Jesus, will realize that they have been seeking for something that, from the Oriental point of view, was not the outstanding or important event of His life. It is a fact that among the Orientals the lives and teachings and practical demonstrations of the teachings on the part of these Avatars were considered all that was important about them, and the incidents of birth and location of birth, and of their ultimate passing, were points to be considered only by those intimately associated with the Avatars, and were recorded merely for the purpose of completing the record.

The next important point to have in mind is the fact that the reason for the general acceptance by mystics of the fact of Divine Conception lies in the common belief among the mystics and Oriental

philosophers that the power of thought or the power of a mental or audible *word* is capable of impregnating matter and bringing lifeless matter into consciousness. If we try to assume that the impregnation of matter in a mystical manner like this is an unusual miracle of doubtful nature, never having been proved, and not acceptable except on the basis of unfounded faith, then we must also assume that all the fundamental teachings of the mystics of the Orient, and all of the claims made in occult and mystical literature by competent teachers and by men whose fame and integrity have been well established, are false, unfounded, unreliable, and unworthy of our consideration. And if we assume this, then there is little hope for us in the teachings that come from the Orient, and little reason for us to believe in the superior power and hidden, secret principles of Divine energy. The mystics of all ages have claimed, and through the so-called miracles have proved to themselves, that certain latent, potent principles can be invoked by man and are applied by God in the creative processes of the universe. The very creation of the world itself is considered by all the mystics of the Orient as the first great demonstration of the potency of the *Logos,* or the power of the *Word* breathed into space where no life existed, resulting in immediate impregnation and the manifestation

of living matter. The mystics of the Orient rightfully contend that in the beginning all nonliving matter was impregnated with life by a Divine process, without the application of material laws. No other conception is possible to their understanding or acceptable to them. And if the first great impregnation of life in this manner is accepted, why should there be any question of lesser demonstrations in the case of an individual being, or the impregnation of a *single cell of life?*

Mystics of all times have demonstrated that even the spoken word, composed of a properly intoned vowel uttered by man, has the power to disturb the status of matter, and to set it into vibration or to change its elementary nature or its chemical composition. In demonstration of this mystics of the Orient—and some highly evolved ones of the Occident—have learned how to utter a sound, or to produce a sound upon a violin string or other musical instrument, which would cause a manifestation in matter. It is common with the Rosicrucians and with mystics of other schools who have learned how, and who have developed to the proper degree of perfection in these things, to utter vowel sounds or, by mental concentration, direct invisible, potent energies to such focal points as would cause a manifestation in nonliving and living matter. It is the aim and ambition of mil-

lions of students of mystical law to attain that degree of perfection where they can perform seeming miracles of this kind. To these mystics and to the rational mind comprehending the laws involved, it would seem that if man is capable of applying these mystical principles in such a manner as this, it certainly would not be *improbable,* let alone *impossible,* for the Mind of God to have directed certain powers to impregnate matter and bring about not only the Immaculate Conception with which we are dealing in this chapter of the book, but many similar manifestations of an unusual nature.

Therefore, the Rosicrucian of evolved understanding, or the mystic of spiritual attainment, readily and understandingly accepts the Immaculate Conception of Jesus, and sees in it no violation of natural or spiritual law, nor any exception to truly scientific principles.

Those who cannot accept the Immaculate Conception and Divine Birth of the Master Jesus are probably laboring under the limiting comprehension of materialistic consideration, and have not attained a spiritual development in their evolution which makes possible the comprehension and apprehension of the higher laws.

There is but one point upon which the Rosicrucians and the mystics of the Orient disagree with

the *Fundamentalist* or *strictly orthodox* of the Christian church, and this is in the *uniqueness* of the Conception and birth of the Master Jesus. The Christian doctrines teach that Jesus was the *only* begotten Son of God, and the only instance where the Word was made flesh, and where God sent upon the earth a Divine Son to redeem the world. The Rosicrucians understand that Jesus was *not* the first and only, but the last and greatest of all the messengers of God conceived in this manner and born on earth.

This brings us to another point of consideration before presenting the ancient, mystical story of the birth of Jesus. In a previous chapter, I stated that the Essenes, the Nazarenes, and the mystics of Palestine, anticipated the coming of a great Master who would be the incarnation of one of the former great leaders. I also stated that it was the common belief among the Jews that the Messiah which they expected would likewise be the incarnation of one of their former deliverers. In these statements you will note the belief on the part of the people of the Orient in the *fact* of reincarnation, which was an established belief throughout the entire Oriental world and which is today a positive principle in the religious and philosophical thought of more than three quarters of the earth's population, questioned only by part of the people in the Western

world. The Orientals also knew, through previous experiences, that the great Avatars and messengers of God who came to them from time to time as the evolution of the races required, were the reincarnation of the previous great souls on earth, who had attained in each incarnation a higher and still higher degree of spiritual expression and mastership. Just when each one of these messengers would appear in his *last and final incarnation* it was impossible for them to tell, but since all incarnations were progressive, and since each messenger was greater and more advanced than the preceding one, the Essenes, the Nazarenes and even the Jews of Palestine, anticipated that the messenger who would come to them would be greater than any who had preceded him, and would probably be the reincarnation of one of the greatest of those who had served them in the past. It was natural for the Jews to feel that such a messenger or Messiah would be the reincarnation of one of their previous deliverers, perhaps Moses, and most certainly of the House of David. On the other hand, the Essenes and those of the Aryan race believed (and based their belief upon a better understanding of the mystical laws than the Jews possessed) that the new great Master and redeemer for the world would be of the Aryan race, in the form of a reincarnation of one of the great

Masters who had served the world in other lands and who would not be limited to the tribes of Israel.

For this reason, the Essenes in Palestine and in Egypt and other locations fully anticipated that from their own race and from among the members of their own organization would come the next great Master, because the Essenes represented at this time the group of most highly evolved and spiritually trained beings on earth.

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Chapter V

THE MYSTICAL BIRTH OF JESUS

BEFORE giving the account of the birth of Jesus as it is recorded in the ancient Rosicrucian records, I wish to call to the attention of my readers the following important points.

At the time of the birth of Jesus, the Essene Brotherhood as a part of the Great White Brotherhood was not only well established in various parts of Egypt and Palestine with its largest center of members in Egypt, located at Alexandria, and its very large community district in Galilee, but the organization maintained a great secret temple at Heliopolis in Egypt where the Supreme officers met and where the highest ceremonies of the organization were held. This temple was often referred to in ancient records as the temple of Helios, or the "temple of the sun." In Palestine, a smaller temple for the sacred ceremonies of the Essenes in and around Jerusalem was located close to one of the Jerusalem gates. It was in this temple in Jerusalem that officers of the Essene Brotherhood in Palestine assembled for their high ceremonies.

Perhaps it is necessary to explain at this point, also, that in all the ancient temples of the Great White Brotherhood, including those of the Essenes, the young daughters of the highest members of the organization served as virgins or as *Vestals* for certain periods of their lives, and were under the guardianship of the organization. In all the Rosicrucian branches throughout the world today, including those in North America, there are several Vestals associated with each Temple or Lodge representing the spiritual consciousness of the Cosmic. These girls are always daughters of parents who have been in the organization for some time. They are highly respected and aided in every way to high attainments in all the ethical, cultural, and educational principles of the land.

With these points in mind, I now present what is probably the oldest and most complete story of the Immaculate Conception and Divine Birth of the Master Jesus, as it has been recorded and preserved in the archives of the Rosicrucian organization in Egypt, India, and Tibet. I have had to condense the story slightly for presentation in this book, in order that the entire volume might not become too large, but I have not eliminated any essential detail nor altered any of the important mystical phrases.

The following story is the one that is generally accepted with perfect understanding by the mystics of the Great White Brotherhood, and I trust that the mystics of the Western world will find in it a perfect explanation of this greatest of all mystical mysteries.

In the days of the mystic sects and sacred cults of the Great White Brotherhood of the Orient, there was one Joachim who was High Priest in the Holy Temple of Helios at the outer gates of Jerusalem. He was a devout follower of the sacred rituals and had pledged to give all that was his to the great work. And when the time came that his wife, Anna, was to have a child they agreed that if it should be a girl, and she should show *in her infancy* that she was Divinely ordained, she should become a *dove* in the Holy Temple and remain a Virgin of the Sacred Sanctum. And in the ninth month Anna bore a child, and it was a girl as the astrologers (Magi) of the Temple, had predicted. When the days were accomplished, Anna purified herself, and gave the child the breast, and called its name *Mary* because the sun at birth was in the sign of Libra.

When the child was six months old it was taken by the parents to the Temple that the child might be examined and that which it carried from its last

life revealed in the presence of the Priests and the Magi. The child was placed in the Sanctum upon its own feet, with its face toward the east, while the mother sat upon a white cloth at the foot of the Vestal Fire. The baby was urged to walk and it did walk. The Priests and Magi noticed that the child took *seven steps* and then knelt upon its knees before its mother in the Sanctum. And as the Magi chanted, the mother lifted up her child and cried aloud to the heavens: "As the Lord my God liveth, thou shalt not walk upon this earth until I give thee to the Temple of the Lord." And the priests glorified in the fulfillment of the prophecy that Joachim, their High Priest, should give to the Temple a virgin.

The mother was true to her promise. She made a sanctuary in her home and placed a cloth from the Temple of Helios upon the floor on which the child Mary should walk so that she set foot not upon the earth until the day of her deliverance to the Temple. The mother suffered nothing common or unclean to pass by her child and called the undefiled Virgins of the Priests of the Temples to lead her about the improvised Sanctuary and to carry her into the rose gardens when the sun was mellow.

The child's first birthday came and there was a sacred feast at the home of Joachim and Anna, and

all the Priests and Scribes and Magi of the Temples of the Brotherhood were present. Joachim brought the child Mary from the sanctuary to the Priests, and she was sprinkled with undefiled water, and the petals of the rose, and the Magi proclaimed her officially named Mary, *the Dove of Helios*. The Priests blessed her and prayed to God, saying: "O God of our Hearts, bless this child and make her name, as the Magi have just proclaimed it to be, a name to be eternally named in all generations of the sons of God." And all present said, "So be it, So be it, Amen!" Her mother then took the Dove to the Sanctuary to give it breast and she sang a song to God saying: "I sing thee a song, O holy child, a song unto God, for He hath given me the fruit of righteousness. Harken, ye Scribes of the Twelve Kingdoms of our land, for the Holy Dove is with me and God abideth with us." And when the feast was ended they went away rejoicing, each of the twelve Scribes to bring the great tidings to their Twelve Temples of the Twelve Kingdoms.

The months passed and the child became two years old and there was another birthday feast. And Joachim said, "Let us carry Mary to the Temple, that we may render the vow which we promised, lest perchance God refuse us the privilege and our gift become unacceptable." But

Anna, her mother, said: "Seest not that Mary is wise and strong for her years and blessed with an understanding not of this life but that which she carried with her to the mouth of my womb when she was born? In another year she will be stronger and of wisdom sufficient to permit her to journey to the Temple alone without her father and mother as in the past." And Joachim agreed. And when the child became three years of age and was exceedingly bright with inner understanding, Joachim called the Priests and Scribes of the Twelve Kingdoms and invited the undefiled Virgins of the Priests to escort Mary to the Temple. The Virgins came with the sacred lamps burning with joy at the gift of God to the Temple. But Mary refused escort and was carried only by her Mother to the Temple gate, that her feet might not touch the earth. The Virgins were within the Temple chanting and incensing the Sanctum when Mary was received at the outer portal by the Priests of Helios. The child was then taken into the Temple and placed on the third step leading to the Altar while the Sacred Fire burned and the Priest prayed to God, saying: "God hath magnified His purposes and His name in all generations and through this child God will manifest His redemption to the children of this land." And he blessed the child and she danced with joy and

walked from the Altar into the Sanctum and knelt before the *Shekinah*.

As the parents made their way toward the door of the Temple they turned and saw that the child asked not to go. And as the Virgins and Priests and the Scribes and Magi walked to the West of the Temple they cast rose leaves upon the kneeling child. The parents marveled at the child's desire to remain alone in the great Temple. When they had departed and the child was alone, Mary saw her own child body floating as a Dove in the air, and from out of the space above the Shekinah there appeared a hand as though of an angel giving Mary *as she floated,* a morsel of food, and a voice, as if from the angel said: "Behold, this is to be thy food henceforth, for no longer shalt thou find milk at thy mother's breast, for thou hast sucked that which God hath provided and now thou shalt eat only that which thy kin shall serve thee."

At the time Mary became twelve years of age she was made womanly with functions which gave sign and symbol that her day had come to fulfill the vow of her parents. A council was held of the Priests and the Magi, who said: "Behold, Mary the Dove is become twelve years old and she giveth sign that her day either to dwell within the Temple or be given in marriage has come. Shall we take her now or wait the allotted time of

twelve years and eleven months?" And the Magi replied: "Go before the Altar and ask God to show that which is right and whatever God shall manifest to thee, that also will we do." And Joachim, as High Priest, entered the Sanctum and placed upon his official garment the triangular breastplate, and prayed for illumination. And a form appeared to him, saying, "Joachim, Joachim, go forth and summon the widowers of the Brotherhood who hath homes and let them take a sacred staff apiece, and Mary shall be given to be cared for to him to whom God shall show a sign." And Joachim reported that which was given to him and the Scribes were informed to bring forth the widowers of their Kingdoms.

Now there was one, by name Joseph, who was of the Essene community at Galilee, and who was a devout Brother of the Temple of his Kingdom; and when he heard that all the widowers were summoned to Helios, he laid down his axe and tools with which he was building a house, and hastened to meet the others. When all the widowers were assembled before the Temple of Helios, the High Priest selected 144 sacred staffs and purified them before the Altar and gave each of the widowers a staff. But there was no sign given by which Joachim could tell the answer to the selection the voice promised. Joseph was the last

to receive a staff and as he lifted it in sacred salutation to the High Priest, behold a white dove went out of the rod and hovered over the head of Joseph. And the High Priest said to Joseph: "Thou hast been allotted to receive the Virgin which hath been given to Helios, to keep with thyself in thy home." But Joseph refused, saying he knew not what was intended by the gathering and that he had two sons and he was old, and the Virgin appeared to be a young girl not yet thirteen as was the law. The High Priest admonished Joseph, reminding him what God did to Dathan and Abiram, and Korah, how the earth opened and they were swallowed up because of their gainsaying. And Joseph feared, and offered to take the Virgin and to keep with himself the Dove of Helios. And he said to Mary: "Behold, I have received thee from the Temple of God, and I will leave thee in my house and go to finish my building and will come to thee." And thus came Mary to live with Joseph, the widower and builder, as the Virgin of the Brotherhood.

And there came a time when the council of the priests of Helios was called to make plans for the making of a new curtain for the Temple. And the Priests said, let us call the undefiled Virgins of our Brethren and also our Dove of the Temple. And when the call was answered there were seven

virgins. And Mary was sent for as the Dove of the Temple. When they were within the Temple, the High Priest ordered that lots should be cast to see who should spin the gold for the curtain and who should spin the green, the scarlet, the purple, the blue, and the fine linen and silk. And the true purple and scarlet fell to the lot of Mary, their Dove. And she took the materials and went away to her home.

As she worked upon her spinning there appeared to her a figure of a great Master who said: "Fear not! I come to bring thee a message of great joy, Mary, Holy Virgin and Sacred Dove of Helios, for thy day hath come to fulfill the prophecy of the Magi. Thou hast found favor with God and thy Brethren, and now thou shalt conceive from the *word* of God." And when Mary heard this she disputed, saying: "Shall I conceive from the *word* of God? And yet shall I bear as every woman beareth?" And the voice of the figure said: "Not in the manner of thy understanding shalt thou conceive, but in the manner of thy understanding shalt thou bear. For though the lips of man may kiss thee as the hands of the High Priest hath blessed thee, so shalt the seed of man be thy heritage; but the *word* of God shall be breathed upon thee and its power shall make thee holy and bless the seed that it may be of God.

Wherefore, also, that Holy life which shall be born of thee shall be called the Son of God, and he shall attain the name *Jesus* because he shall be the *God in Man* and will become the God with men." And Mary answered: "It shall be according to the *word* of God!"

Mary wrought the purple and the scarlet and took it to the High Priest. He spoke to Mary and told her he had been informed that her day had come to conceive and he blessed her and rejoiced with her, and told her that her name would be holy in all the generations of the earth. Mary went away, in time of preparation, to her cousin Elizabeth, and stayed there until her condition was so manifest that she again sought the privacy of her home sanctuary.

Her sixth month came and Joseph returned from his housebuilding and found Mary was with child and he was surprised and sorrowful. He smote his face and threw himself upon the sackcloth of the sanctuary and wept bitterly, saying: "With what face shall I look to my God? for I receive a Virgin, and the Dove of our Temple, and have not guarded over her and she has been defiled by man? Who hath done this thing in my home? Is not the history of Adam repeated in me?" And Joseph arose from his sackcloth and called Mary and said to her: "Why hast thou who walked the

seven steps and was raised to the third step of the Holy of Holies in our Temple, permitted man to defile thee? Didst thou not receive food from the hands of an angel as a token that thou wast not to accept from the profane that which would feed thy earthly desires?" And she wept bitterly that Joseph did not know and that he should mistrust her, and she cried: "I am pure and know no man!" And Joseph was filled with awe and challenged her words, saying: "Whence then is it that thou art thus?" And she said with sweetness of voice: "As our God liveth I know not how this came but through the *word!* As I slept *He* came unto me with pureness of spirit, freed from the mortal body, and whereas He breathed not the breath of lust but spake with the breath of the *word of God,* I conceived in fact as God first conceived in thought; and as the thought preceded the creation of the world, so with me the most holy of all words preceded the quickening that came upon me."

And Joseph was afraid lest those who knew not of the laws of God would misunderstand and misjudge, and he was in a quandary. But in the night there came to him the voice of the Master, saying: "Be not afraid, for that which she hath conceived is of the Holy Spirit, and she shall bear a son and the Heavenly Hosts shall call his name Jesus

because the Holy Spirit, through the *word* of God, shall be in him."

And there came later, a Scribe to the home of Joseph to inquire about his absence from a meeting of the Brotherhood and the Scribe saw that Mary was with child and he went forthwith to the High Priest and was ready to *attest* that Mary had been defiled. And the High Priest sent for Joseph and Mary and gave them hearing and listened knowingly to Mary's declaration of innocence and purity and then reasoned with the Scribe. The Magi consulted and it was decided that the test should be given whereby their auras would manifest the color of sin, if sin there be upon them. And each was given a drink from the vessel containing the radiant water and they were placed in the dark and naught but pureness of Light came from them and no sin was made manifest. And the High Priest said: "If the God of our Temple manifests not thy sin through His laws, then I cannot judge you." And he dismissed them as pure in heart and clean in body.

The day came when Joseph found it necessary to journey with Mary to avoid censure because of his predicament and Mary's strange experience. And they came to a cave where they rested at Mary's request for she believed her hour at hand. Joseph sought aid and met a woman who came to

the cave and met Mary and heard the strange story and believed it not. And in all directions Joseph saw that the heavens and the earth and the distant people upon it were silent and motionless and he knew that the presence of God was upon the face of the earth and that some miracle was about to be wrought. While he and the woman waited in the cave, a great Light came into the darkness and repelled them and it hovered over Mary. And the Light became smaller in size and more dense in whiteness until it enveloped Mary and then slowly reduced to naught. And as Joseph and the woman watched in the silence the Light was gone and there came the cry of a baby's voice and an angel appeared and said unto them: "At this hour, in humility of spirit, and with pureness of mind, to a Virgin in the Temple, there is now born the Son of God, conceived by the Holy Spirit through the *word* of God, and his name will become Jesus, for that is the name of God into which the fire of spirit and the power of the word is given. But I warn thee not to tell to the profane that which has happened, for they will believe thee not but will say that unto a Virgin some mortal man hath given child; and they will curse thee as a defiler of thy trust."

Joseph and Mary made ready to depart from the cave where they had been some time and were met

by the Magi who came, saying: "Where is the great King whose star in the heavens declares his birth? This hour should see him and his parents upon the highway for his hour of birth is passed." And Joseph said: "I come unto Judea with the Son of God, not the King, for his Kingdom is not of the land but of the hearts of men."

And when Herod heard that a great King was born who fulfilled the strange predictions of the prophets, he made inquiries and was troubled. And when the Magi of the Brotherhood heard what Herod threatened, they warned Joseph, while blessing Mary and giving to her of their script, gold, frankincense, and myrrh. And Joseph and Mary proceeded on their way by another road.

Chapter VI
THE BIRTHPLACE AND THE MAGI

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IT MAY not be generally realized that there is a very interesting story in connection with the birthplace of the Holy Child, and for many centuries the exact *location* of the place has been an important point of discussion, and is even disputed at the present time among the highest authorities.

We note in the Christian Gospel of Matthew the inference that Jesus was born in a house in Bethlehem. The words of Matthew are:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying, 'Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him . . .' And when they were come into the *house,* they saw the young child with Mary, his mother, and fell down and worshipped him."

No comments are made in the usual Christian Bible in regard to the Matthew statement that Mary and the child were in a *house,* and this difference of location usually passed unnoticed. We must bear in mind that the writer of the Book of

St. Luke distinctly implies that the child was born in a *stable,* in the following words:

"And she brought forth her first-born son and wrapped Him in swaddling-clothes and laid Him in a manger; because there was no room for them in the inn."

Just why the almost universal impression exists that Jesus was born in a manger when there are two different statements in that regard will be explained in a moment. The fact of the matter is that in the early Christian days there was a third version of the place of birth that was exceedingly popular and based upon information not generally revealed in the present-day Christian stories.

We find, for instance, that Eusebius, the first ecclesiastical historian, who played an important part in the council of Nice, in 325 A.D., when most of the important traditions of the Christian church were discussed and decided, brought the matter of the birthplace of Jesus before the council for a positive decision, and in his discussions he said little about a house or a manger being the reputed birthplace of the holy child, but said that the infant Jesus had been born in a *cave* instead. And he referred to the fact that at the time of Constantine a magnificent temple had been erected on the site of the *cave,* so that Christians might worship the place where the Saviour was born.

In the apocryphal gospel called *Protevangelion,* written by James, a brother of Jesus, we find reference to the *cave* again in the following words:

"But on a sudden the cloud became a great light in the cave, so their eyes could not bear it."

Of the prominent Fathers of the Holy Christian church in the early days, we find that Tertullian (A.D. 200), Jerome (A.D. 375), and others, said that Jesus was born in a *cave,* and all the heathens of Palestine point to the *cave* in their land to this very day as the birthplace of the Christian child.

We find also that Canon Farrar said: "That the actual place of Christ's birth was a cave, is a very ancient tradition, and this cave used to be shown as the scene of the event, even so early as the time of Justin Martyr in A.D. 150."

Now the facts of the matter are that Matthew was nearly correct when he said that Jesus was born in a *house,* for the cave in which the child was born was more than an empty excavation under a rock, or a hollow place in the mountainside. The Rosicrucian records and the Essene records have always contained the statement that the child of Mary and Joseph was born in an *Essene grotto* on the highway near Bethelehem.

I have previously referred to the fact that the Essenes possessed certain rescue houses and hos-

pices in various parts of Palestine, and three of these were grottos. Usually such grottos were partly natural and partly artificial, and we know that grottos of this kind were quite common throughout Palestine and adjoining lands, for in early Christian days it was found safer and better to build grottos than large structures above ground when the purpose of such places was protection, isolation, and safety. The number of grottos still existing in Palestine always surprises the investigating tourists, and many of them are large enough to contain from ten to twenty rooms of a fair size, free from moisture, dampness, heat, or cold.

The Essenes made their three grottos very large, very convenient in location, and well protected from casual observation and attack by Bedouins or tribesmen. Such grottos were located from twenty to sixty feet below the earth's surface, with rooms that were approached by well-cut stone stairways descending at a wide angle and well lighted by apertures in the side of the rock or rocks that protected the entrance way. Some of the rooms were carefully hewn out of solid rock while others were partly natural in their formation. In most cases, the surface of the rock walls of the rooms was covered with a mud cement over which decorations or paint of some kind were applied in an artistic manner. Oil lamps, hung from the ceil-

ings or set in niches in the walls, furnished ample illumination, and small apertures between the rooms, or rising upward into traversed channels, provided a proper circulation of air. Seats, or the foundations for lounges, were cut in the sides of some of the walls, or were formed of rocks in the center or end of the rooms. There was always a well close to each of these places, and provision was made in each room for a large jar of fresh water. The floor of these rooms was usually finished with partly smoothed stones, much like flagging, and only in one or two of the smaller rooms used for storage or some other purpose, was the floor left with its ground finish.

These grottos were usually furnished with convenient places for sleeping, eating, rest, recreation, and the care of the sick. In every way the appointments and equipment within these grottos were equal to those found in the mud, stone, or clay structures that were built above ground, and a *grotto home,* or hospice, was not considered less costly or less elegant than one that was built above the surface.

It was into the *Essene grotto* near Bethlehem that Joseph and Mary went for the birth of the child. A few references in the ancient Essene and Rosicrucian records regarding the event would indicate that it had been quite common for the

women of the Essene organization to go to one of the Essene hospices for the delivery of their children, for a number of these places were prepared to take care of the sick, the injured, and the needy, as hospitals do, and it was traditional among the Essenes as it is today among the Jewish people, to give considerable thought and to provide unusual facilities for their women at the time of delivery. We might almost say that some of these early hospices were the originals of the present-day *lying-in hospitals* so well established in various parts of the world.

I recently visited this Essene grotto near Bethlehem, and carefully investigated the size, shape, and arrangement of the rooms, and I cannot see how any one of the millions of persons who have seen the birthplace of the Holy Child, can believe that there ever was any justification in calling it a *manger*. The large reception room in the center of the grotto, surrounded by many private rooms, immediately indicates that it was either a very large home, much larger than any home commonly found in Palestine, or a public place of some kind. The stone stairway descending to the rooms would certainly suggest that the place could not have been used as a stable, and when one sees the careful carving of the stones, the decorations still visible in many places, the care with which the floors were

finished and the arrangement of the rooms leading off from the central room, one is impressed at once with the fact that this was undoubtedly a very well-planned and cared for hospice of some kind. Even today, the rooms are dry enough, warm enough, and comfortable enough for pleasant living, and when one sees the crude structures above ground that are *usually* provided for cattle (when any structures are provided at all) it is quite evident that no one would have gone to such trouble and expense for the sake of providing a stable for cattle.

At one of the famous Christian councils held by the early Church Fathers, when so many of the doctrines, teachings, and disputed points of tradition were being discussed and definitely settled, it was finally voted that the best way to end all of the argument about the birthplace of Jesus was to arbitrarily determine that a *manger* was the nature of the enclosure in which He was born. This arbitrary decision settled the matter for all time, so far as the Holy Church was concerned, and regardless of the many authentic records that still exist, it is probable that the story of the birth occurring in a *lowly manger* will remain a part of the Christian traditions.

One other important point in connection with the place of birth and the event of the birth of the

Holy Child is likewise interesting. This pertains to the visit of the Magi and the homage they paid to the Holy Child. According to the authorized Christian versions the three *Magi* were led by a great star which caused them to journey "from the East" to the very locality in which the child was born. And they carried with them treasures and gifts of gold, frankincense, and myrrh.

The story of the star appearing in the heavens at this particular time has always been a fascinating one, and is also one that skeptics or doubters of the Christian traditions have looked upon as a fantastic element, introduced in the account merely to make it picturesque. But long ago scientific astronomers, who investigated this matter with their charts of the periodicity of famous comets and moving bodies like unto stars, discovered that *at* or *about* the time of the birth of the Holy Infant, there was a great star or heavenly body that was making its rapid movement across the heavens above these lands. Not only did this discovery, which has been substantiated by many scientists for many years, tend to verify the story of a symbol that could have led the *Magi* in their journey, but the many ancient traditions regarding similar stories reveal the fact that it was a common belief among the *Magi, the astrologers, the Chaldeans,* and the mystics of the Oriental countries,

that whenever a great comet appeared in the sky and moved across the heavens, a leader or great *Avatar* was about to be born who would prove himself to be a Saviour or Redeemer. So well established was this belief, and so many interesting mystical points are involved in it, that I believe it worth while to take a little time at this point to speak of these matters.

It is true that in the story told in the Book of Luke, the writer says nothing about *Magi* from the "East," but he says that shepherds came and worshipped the young child, and that these shepherds had been keeping their flocks by night, and that the angel of the Lord appeared before them saying, "Behold, I bring you good tidings of great joy—for unto you is born this day in the city of David a Saviour, which is Christ the Lord."

That statement in the Book of Luke was evidently written for the purpose of trying to explain the ancient belief that when a great star appeared, moving across the heavens, it was a message from God that a Saviour was born, and the writer of Luke reduces the idea to a definite statement made by the Lord to the shepherds in the field.

In investigating the origin of this belief, we find from the old Essene and Rosicrucian records that when the Divine child called Chrishna was born, a great star in the heavens proclaimed the fact, and

Chrishna was immediately adored and honored by the *Magi,* who brought gifts unto him. The old records state that the gifts consisted of *sandalwood and perfumes.*

At the time of the birth of Buddha, a great moving star in the heavens proclaimed his divinity, and the wise men again visited the place of birth and paid homage and presented gifts.

The birth of Confucius in 551 B.C. was heralded by a great star moving across the heavens which was observed by the wise men, who found the location of the great child through the movement of the star, and who went to the place of birth and paid homage. We find the same story in regard to Mithras, the Persian Saviour, Socrates, Aesculapius, Bacchus, Romulus, and a host of others.

We must remember that astrology was the one highly developed science among the *Magi* and mystics of the Oriental lands, and that out of this science grew the present-day science of astronomy. It may be inappropriate, but I cannot fail to take this opportunity of stating that the ancient practice or art of astrology was more highly developed than it is today and did not deal with the petty things of *luck* and *misfortune* with which our present-day astrology deals, and which so shamefully blasphemes an ancient and honorable mystical science.

The Magi referred to in the Bible were not just astrologers, or mediocre philosophers, who might have also been shepherds in the field, or ordinary persons of everyday affairs, but were the learned instructors and high representatives of the great academies and mystery schools of the Orient. The title of *Magus* was granted only to one who had attained the very high degree of initiation in the mystery schools, and who had proved himself a master of the arts and sciences, and who was a highly evolved mystic in every sense. The *Magi* were consulted by the kings, potentates, and learned people of all lands, not only in regard to matters of astrology or astronomy, but in regard to history, medicine, natural law, spiritual law, and hundreds of other subjects which required profound thinking and unusual learning to explain or comprehend. They were the great oracles for the learned. They even occupied the position of the highest advisers in courts and councils of last appeal in disputes of many kinds.

That a few of these *Magi* should have observed the symbolic star and noted its significance was but natural in their time. But we must not presume that their observance of the star occurred only a few hours before the birth of the Holy Child, and that they hurriedly left their sanctums or their places of occupation and journeyed rapidly across

lands to the birthplace. According to the ancient records at our disposal, we find that, as in all other cases, where the symbolic star had been noticed, the movement of this particular star had been observed for many months prior to the birth of the Holy Infant. For several weeks prior to the birth, close and careful tabulations had been made regarding the movement of the star, and the probable time of its ultimate significance. And those who had been selected by the mystery schools to journey to the place of birth and represent the Essene Brotherhood and the Great White Brotherhood had started on their way to Palestine several weeks prior to the time of the birth.

We find from the records, also, that these *Magi* knew the story of the selection of Mary as the preordained mother of the Holy Child, the location of the home of Mary and Joseph in Palestine, and the arrangements that Mary should go to the grotto hospice of the Brotherhood near Bethlehem for the delivery of her child. The record states that Mary was at the hospice three days before the child was born, awaiting the important hour. The *Magi* were in the vicinity of Bethlehem, also awaiting the hour. When the star appeared in the heavens at its highest point and then began its sudden and rapid descent toward the horizon, the *Magi* knew that the day and hour had come—and

they had but to journey a short distance to the grotto to see the child that had been expected. They brought not only the things that are itemized in the Christian account, but greetings from the highest officials of the Great White Brotherhood, jewels of a symbolic nature for the mother and father, and a rosary containing a rare emblem for the Infant to wear about its neck, that it might ever after be identified as the anticipated *Son of God.*

The *Magi,* after having officially visited the child and formally presented their gifts and greetings, journeyed on to Mount Carmel and there made a report of the birth, and left official instructions for the keepers of the monastery and school at Carmel in regard to the education and care of the child throughout its infancy and childhood. Then these *Magi* went on to Egypt and made their report to the High Priests and the Supreme officers of the Brotherhood.

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Chapter VII
THE BIRTH DATE OF THE HOLY CHILD

THERE has always been considerable discussion regarding the year in which Jesus was born, and it is not my purpose to participate in this dispute at this time. The fact of the matter is that the actual year, according to the various calendars then existing and now existing, is of little consequence, for a definite year in one calendar would be a different year in another calendar. It would be very difficult for the average person to work out a calendar which would enable him to figure correctly the true year of birth. That the writers of the Books of the Bible were confused in regard to the actual year is very apparent after even a casual examination of their statements. For instance, in the Book of Matthew, we are informed that Jesus was born in the days of Herod, the king, and the writer of the Book of Luke states that Jesus was born when Cyrenius was governor of Syria or later. These two statements have caused a great deal of discussion, for the days of Herod ended 4 B.C., and Biblical authorities state that Cyrenius was governor of Syria from 4 B.C. to 1 B.C., and again in

6 A.D. Even the matter of the taxing referred to in the stories indicates that a different year is referred to than is commonly accepted as the year of the birth of Jesus.

The very interesting point in regard to the time of birth, however, pertains to the *day* of the month and the month itself.

For many centuries after the life of Jesus, the Holy Fathers of the early Christian church, and the eminent ecclesiastical authorities were unable to decide as to the birth date of Jesus. Among the early Christians, the anniversary of the Nativity was celebrated with a great festival in May, sometimes in April, and on other occasions in January. Some of the earliest traditions in the Christian church definitely stated that the 20th of May was the correct date, while some of the Holy Fathers insisted that the 19th or 20th of April was the true and correct date. Even up until the fifth century after the life of Jesus, the matter was still in dispute, but in that century, the community at Rome held one of its famous Councils and made a definite decision and selected the 25th, or midnight of the 24th of December, as the true time. And in this decision we find a very beautiful and *important mystical story*.

It must be understood by my readers that the many facts revealed in this book which are differ-

ent from the authorized Christian versions of the life of Jesus are not facts which were *concealed* during the early Christian days, but were *known to all of the Holy Fathers of the Christian church* and to the high ecclesiastical authorities who gathered in Councils from time to time and established the doctrines, traditions, and forms of ceremony to be officially a part of the Christian theology. What motives these early authorities and Holy Fathers had for disregarding facts known to them, and for withholding from the mass certain facts of intense interest to us at the present time, and in changing other facts to symbolical falsehoods, must be left to the intuition of my readers. The popular statement that "the end justifies the means" was unquestionably one of the thoughts in their minds. We find in the writings of these early authorities a statement made many times that certain changes and inventions which they established in connection with the traditions of the life of Jesus were "theological necessities." In other words, in order to utilize many of the ancient, mystical ceremonies, which the Holy Fathers derived from the temples of Egypt and from the doctrines and practices of the Essenes and the Great White Brotherhood, they had to *invent* certain points and principles in connection with the life and work of Jesus, in order to make these ceremonies adaptable and consistent.

In order to establish a new theology and many new doctrines, they had to ignore and set aside many facts which would have been inconsistent with their decisions.

When, however, it came to some important points that had to be definitely decided, they were forced to rely upon the ancient principles and doctrines that had been established, and were known to be *true spiritual laws* so that they would have some foundation upon which to base their decisions. The decision that *midnight of the 24th of December* was the actual birth time of Jesus, was one such case, and the reason for this is intensely interesting from a mystical point of view. This decision, however, conflicted with one of the points in the traditional story of His birth, namely, the story that at the time of the birth *shepherds were in the field caring for their flocks.* It has always been said by those who knew the conditions in Palestine at that time that the latter part of December is not a season when shepherds are in the fields caring for their flocks at night, or at any other hour of the day, and that this incident was introduced in the story when the belief was common that Jesus was born in the month of April or May.

However, the great fact which the Holy Fathers had to take into consideration in reaching their

decision was that throughout all the centuries preceding, all the other great Avatars who had been born of Virgins, who were *Sons of God,* and who were known as Redeemers or Saviours, had been born *on or about the 25th of December.* The other fact that they could not fail to consider was that there was a *spiritual law* or a *Cosmic law* for the birth of these great men on the 25th of December, and that no Redeemer of the world could have been born *at any other time.*

We must bear in mind that the birth of a great Avatar or a *Son of God* among men is not a *simple incident* in the scheme of things, nor a *casual accident of conditions.* The birth of an Avatar is the result of certain laws preordained and established in the Cosmic scheme, and coincident with a series of events leading up to and culminating in the Divine Birth. The Cosmic birth of Jesus, as of every other Avatar, is an interesting story in itself, and has no place in this chapter, but in order that my reader may be familiar with the manifestations of this great Cosmic law, I will present the following facts from the historical records of the Great White Brotherhood.

In the first place, there is a correspondence between the Spiritual law, Cosmic law, and Mundane law, pertaining to a universal condition manifesting about the 23rd, 24th, or 25th of each De-

cember. It is at this time that a Cosmic change occurs called the *Birth of the God Sol,* and this event was always celebrated by the ancients as *The Accouchement of the Queen of Heaven* or the Celestial Virgin of the Sphere.

In India this period was one of great rejoicing everywhere. Many centuries before the Christian Era, this period in December was celebrated as a religious festival, at which time the people decorated their homes with garlands and they were prolific in their gifts and presents to friends and relatives. So far back in antiquity can this religious festival in December be traced that its origin is lost in obscurity.

In China, also, long before the Christian period, the people recognized this period of the *winter solstice* as a holy time, and on December 24th, or 25th, they closed all their shops, their courts, and their places of business activities. Among the ancient Persians, their most splendid ceremonials were in honor of Mithras, whose birthday was recorded as having occurred on the 25th of December.

Among the ancient Egyptians for many centuries, the 25th of December was celebrated as the birthday of several of their gods. We find this referred to in all of the histories of the religions of ancient peoples, as, for instance, in the book

entitled, "Religion of the Ancient Greeks," by De Septehenes, who says: "The ancient Egyptians fixed the pregnancy of Isis (the Queen of Heaven and the virgin mother of the Saviour Horus) on the last days of March and towards the end of December they placed the commemoration of her delivery."

In some cases the celebration of the birth dates of some of these ancient gods was changed by high proclamation, just as the birth date of Jesus was changed from May to December. The birth date celebration of Chrishna is now held in July or August.

In Bonwick's "Egyptian Belief" we find a verification of what is contained in the Rosicrucian records. He says in regard to Horus: "He is the great god—loved of Heaven. His birth was one of the greatest mysteries of the Egyptian religion. Pictures representing it appeared on the walls of temples. One passed through the holy *adytum* to the still more sacred quarters of the temple known as the birthplace of Horus. He was presumably the child of deity. At Christmas time, or that answering to our festival, his image was brought out of that sanctuary with peculiar ceremonies, as the image of the infant *Bambino* is still brought out and exhibited in Rome."

It is interesting to note here that the word "Bambino" is now a sacred word among the foreign Christians, and is a term used for representations of the infant Christ Jesus in swaddling clothes. It is customary in Rome to bring out to public view early on Christmas morning, an image of the *Bambino* carried with great ceremony for the public to salute and greet, in honor of the original birthday. This little incident of Roman Christian ceremony is just a continuation of the ancient customs established in the mystic lands by the Great White Brotherhood.

Osiris, son of the holy virgin, or *Neith*, was born on the 25th of December; and the Greeks celebrated this day as the birthday of Hercules.

Bacchus and Adonis were also born on the 25th of December. Tertullian, Jerome, and other Fathers of the early Christian church who labored so diligently in the formation of Christian doctrines, ceremonies, and creeds, inform us in their early writings that the ceremony of the celebration of the birthday of Adonis on the 25th of December, took place in a *cave* and that the cave in which they celebrated this mystery was in Bethlehem, and was, in fact, the *same cave* in which the child Jesus was born. This is but another verification of the fact that the *Essene grotto* in which the Holy Child of Mary and Joseph was

The Christian figure of the *Bambino,* or the Christ child. It is this form carved in marble or stone that is exposed in the churches on Christmas morning and kept on view from Christmas to Epiphany. It is claimed that Saint Francis of Assisi was the originator of this statue in the thirteenth century, but research has revealed that a similar statue of a Holy Child was exhibited on Christmas Day in many lands before the Christian Era.

born had been used for the celebration of previous Avatars, such as Adonis. This is why the *Magi* knew where to find the new Avatar on His birthday.

The fact that the 25th of December was celebrated generally as a day associated with the birth of *Sol*, or the Cosmic birthday of certain laws and principles manifested by the Sun, is shown in many ancient records of the early Christian celebrations in Rome. We can turn to the writings of the Reverend Mr. Gross, who has written very thoroughly and authentically in regard to these matters, and read as follows: "In Rome, before the time of Christ, a festival was observed on the 25th of December, under the name of *Natalis Solis Invicti* (birthday of Sol, the Invincible). It was a day of universal rejoicing illustrated by illuminations and public games. All public business was suspended, declarations of war and criminal executions were postponed, friends made presents to one another, and the slaves were indulged with great liberties."

It is interesting to note, also, that among the ancient Germans centuries before the birth of Christ, these people celebrated annually, at the time of the *winter solstice*, an ancient, sacred period which they called their *Yule-feast*. On this oc-

casion all agreements were renewed, the gods were consulted as to the future, sacrifices were made to the various gods, and the people indulged in jovial hospitality. Of this ancient ceremony the word *Yule* still survives as the old name for Christmas, and the ancient custom of burning the *Yule log* on Christmas Eve is still the usual practice. It is interesting to note also that the word *Yule* in French is called *Noel,* which is the equivalent of the Hebrew or Chaldee word *Nule.* Among the ancient Scandinavians there was a yearly celebration at the *winter solstice* that was observed as the *mother-night,* and the feast was called *Jul.* It was in honor of *Freyr,* the Holy Son of the supreme god and goddess. The celebration included all sorts of demonstrations of joy and happiness, and the bestowing of gifts.

In Great Britain and Ireland the Druids celebrated the 25th of December as a holy day, and burned great fires and lights on the tops of hills. Even in ancient Mexico, the last week of December was celebrated as a sacred feast, in honor of the birth of a god.

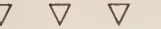
The use of evergreens and mistletoe at Christmas time is derived from ancient practices, and Tertullian, the Holy Father to whom I have referred previously, writing from a distant land to his holy brethren at home, described this custom of Decem-

ber 25th and the use of evergreens and mistletoe, and said that it was "rank idolatry." He went on to describe how they decked their doors "with garlands of flowers and evergreens."

From the foregoing we see that when the Great White Brotherhood in Egypt set down in its records the statement that *the day and hour of the winter solstice* was the Cosmic period for the births of Avatars, as observed in all the ancient notations, it was not *ordaining* a time or arbitrarily establishing by decree a period for the celebration of the birthdays, but was merely proclaiming *what it had observed* and proceeded to state how the Cosmic law had made itself manifest. Just why Avatars should be born in the *winter solstice* and why so many of the great leaders of men were actually born at such a time, is a matter that deals with the principles of reincarnation, Cosmic cycles of existence, and Cosmic laws, relative to the periodicity of the stages of advancing civilization. Such points as these have no place in the present volume.

Of course, those who are interested in the profound mystical principles and spiritual laws of the universe, and who are anxious to know just how these affect every man and woman in his or her personal development and attunement with the Cosmic Consciousness, will make contact with

some school or system which deals with these subjects thoroughly, conscientiously, and without bias or prejudice. Naturally such information is never sold and never put into book form for public sale at any price. For this reason the seekers will vainly search among book stores or in the offerings of private publishers or commercial movements for the information desired. Only such organizations as the Rosicrucians, for instance, or branches of the Great White Brotherhood operating in foreign lands, will give the seeker this information without price in a private, personal way, and with no other motive than the benefit that each individual will derive from the instruction, if he or she is found worthy to have such knowledge.



Chapter VIII
THE BOYHOOD OF JESUS

E FIND two periods in the authorized Christian version of the life of Jesus which are passed over without comment and without detail. These are the years constituting His childhood and up to and including His appearance before the learned men in the Synagogue, and the period from that time until the beginning of His mission in the Holy Land as an adult.

The silence in Christian literature regarding these two periods has unquestionably been responsible for a great many discussions that have led to severe criticism of the entire story of His life. Aside from the orthodox version of His birth, which so many reject because they do not understand it, the two gaps in the story of His life referred to above have constituted excellent reasons for the rejection of the story of the remainder of His life. Those who cannot accept the Immaculate Conception and Divine Birth of Jesus do not hesitate to point out the two gaps in the early part of His life as proof that the real story of the life of Jesus has never been told.

The highest critics of the authorized version of the life of Jesus point out with some justification that if the Biblical accounts did not go into such detail and put such great stress upon the events of His conception and birth, the absence of details regarding His childhood and youth would be immaterial, and would cast no reflection upon the entire story of the latter part of His life. But when every important and casual event leading up to His birth, and the events of the birth itself, are recorded by so many witnesses, and glorified in such detail, there appears to be some significance in the silence regarding His youth. Surely those who felt it their duty to gather, record, and preserve the essential and nonessential points regarding the birth, and all that led up to it, must have had access to the facts pertaining to His childhood, and these facts must have been more definitely recorded and better known to a larger number of persons than the events pertaining to the conception and birth of Jesus. Why, then, the silence and the complete absence of those details which would have been highly interesting and extremely illuminating to those who would adore the man and seek to worship every phase of His life?

Be it known, therefore, that the facts regarding the childhood and youth of Jesus are not lacking and are not absent in those records which were

kept and are still preserved by those groups of persons and organizations which have not been influenced by the rulings of religious councils or the dictates of synods and who do not find in those facts any event or any incident belittling to the greatness and supreme mastership of Jesus the Christ.

I am aware that some of the facts pertaining to the childhood and youth of Jesus have become public in various lands at various times and that some of these facts have found their way into the mystical writings of the occidental world. But the complete story and the most important details have been withheld by those organizations who know them well in the belief that until the Western world was ready to understand them in their richness and illuminating significance, it would be better to withhold them. There is no reason why these facts should not be revealed at this time, and I am glad to say that the authorities who have the records in their archives and with whom I have recently held consultations in this regard, agree that the present restlessness throughout the Western world in regard to religious matters, and especially the desire on the part of so many millions of persons for a more complete outline of the life of Jesus, warrants the publication of the facts

now given for the first time in Western sacred literature.

That Jesus must have had some unusual preparation and very thorough education is quite apparent to any student of Christian doctrines, and to every analyst of the life of this great man. The mere fact that at an early age He could astound the learned men of His country by His ability to answer and ask profound questions, proves that during the first ten or more years of His life, He was carefully educated and carefully trained. We may assume with perfect reason and logic that as a Son of God or a messenger of God, He was inspired continuously, and could find in His immediate contact with the Consciousness of God the illuminating thoughts which He expressed. But with the same reasonable logic, we must believe that He had to receive that education and training in the mundane schools of this world, which would make it possible for Him to *express* those ideas and those thoughts in the words and tongue, in the images and pictures, understood by the multitude.

The greatest of the masters in art have undoubtedly painted their masterpieces under inspiration. Nevertheless, each of these masters had to be trained in the technique of expressing that inspiration in a medium that would convey the thought, the idea, the picture, from one mind to another.

The greatest of the composers have unquestionably written under inspiration, and by their own admission found that the most beautiful passages in their music came to them as from Heaven; nevertheless, these men had to be trained in the technique of expressing that which was inspired within their souls.

No matter how completely and perfectly Jesus may have been in spiritual contact with the Cosmic Mind and with the Consciousness of God, He had to have that training, that education, and that practice in the use of words and in the expression of thought which enabled Him to say the most beautiful things in the most beautiful language ever spoken by man. We cannot conceive of an uneducated, untrained, unprepared instrument speaking such thoughts and doing such things as He did, even under the most perfect inspirational contact, without preparation and training.

The argument that any such training and preparation in mundane schools and at the hands of earthly advisers, instructors, and guardians would weaken the claim of Divine preparation and unique Sonship, is absolutely absurd. Have we any reason to believe that the mother of Jesus did not teach the little child to walk, or to eat? Or shall we assume that these things were Divinely inspired in Him, and that from the moment of birth such

things were known to Him? After all, is not the matter of walking upright, instead of crawling about, a matter of earthly wisdom and regulation, and not a rule of the Cosmic or an establishment of God, which God would inspire in the minds or consciousness of all beings? Is not the use of certain words, of certain languages, and the grouping of these words into grammatical phrases, a result of man's regulations and rules rather than Cosmic laws and principles? If these things are earthly products, then they must be acquired at the hands of men on earth, and must be taught by men.

Most certainly Jesus was taught to speak the Hebrew, the Aramaic, and the Greek languages, for we cannot conceive of God's having inspired the knowledge of these languages in the consciousness of Jesus without earthly education; for why should these three languages have been selected by God as the modes of expression on the part of one who was to be a Redeemer of all peoples in all lands, with many tongues? If Jesus was taught how to speak and teach several languages, with the ability to interpret the inspiration of His soul into sounds and words that would convey a meaning to man, there is no reason to believe that He was not taught other things necessary to carry out His great mission in life. All this is for the purpose of presenting the logic and reasonableness of His

education, and not for the purpose of attempting to prove that He must have had such education. There are ample records to show *how* and *where* He was educated, and these we will deal with at this time.

In the first place, I have already shown that Jesus was born in the family of two devout Essenes and in a community of Essenes. This in itself was sufficient to guarantee the young child the very highest education obtainable in any land at that time. Not only were the preparatory schools conducted by the Essenes sufficient to give every child an excellent education at the hands of teachers and masters who had been trained in many lands and raised to the highest degree of ethical and literary attainments, but the associations and connections which the Essenes maintained with their other branches in foreign lands guaranteed a very liberal education to this special Son of God, and this special charge of the Essene Brotherhood.

We are told in the accounts of His birth how the Magi, who were the learned wise men of the mystery temples and the chief instructors of the highest principles of education, came to the birthplace of Jesus to pay homage to Him, as the preordained Avatar of the new cycle. This acknowledgement on the part of the great Magi indicates that the little child was anticipated and expected

by the Brotherhood and by the Great White Lodge in all lands, and would be guided and protected throughout His life. To assume that these Magi paid such homage and adoration to one whom they knew to be the great and expected leader of humanity, and then did not show any further interest in His education, development, and training, and played no part in the development of His life, is to assume something that would be more of a mystery than any other phase of the life of Jesus as it appears in the authorized Christian version.

I have said that at the time of the Birth of Jesus, the Essenes constituted a large community in Galilee, and that they had hospices and refuge houses in various parts of Palestine for the care of the poor and needy. They also maintained the Supreme Temple in distant Egypt and minor temples in Palestine and other places. I must point out now one other fact that has been held in secrecy for many centuries, and that will probably explain many strange references in the sacred literature of the Christians and other sects.

The Nazarenes, the Nazarites, and the Essenes had united their interests in regard to one essential work, and it was this that is referred to by many authorities in religious and sacred histories and encyclopedias as being one of the common interests which bound the Nazarenes, the Nazarites, and

the Essenes. This work was the maintenance of a great school, college, and monastery on Mount Carmel. The introduction of this historical place into the life of Jesus may seem surprising to a great many of my readers, and for this reason a brief résumé of the history of Mount Carmel may be not only appropriate, but of value to those who wish to make further research in this regard.

Just when the Mount of Carmel became the secret, sacred place for the maintenance of an isolated, protected school of mystics, and of the Great White Brotherhood, is not definitely known. The earliest historical incidents of a religious nature connected with Mount Carmel are those associated with the lives of Elijah and his son. The ancient Jewish documents, as well as many of the writings preserved by the Roman Catholic Church, which in later years became greatly interested in the Mount of Carmel, show that from the earliest known period of the history of this Mount, a tabernacle, monastery, or temple of some kind was located there, and that when Elijah went to this mountain to carry out the many marvelous things recorded of him, he found a temple and an altar there. We also know, from references in various records, that many of the great masters of the Great White Brotherhood spent part of their lives on this mountain in the temple or monastery.

Even Pythagoras spent part of his life there, and in the history of his life this retreat of Mount Carmel is referred to as "sacred above all mountains and forbidden of access to the vulgar." We find even in the Roman Catholic records, which have traced the history of Mount Carmel very carefully, references to the fact that "in ancient times the sacredness of Carmel seems to have been known to other nations besides Israel; thus in the list of places conquered by the Egyptian King, Thothmes the Third, there is a probable reference at Number 48 to the 'Holy Headland' of Carmel." Those who are students of Rosicrucian history know that Thothmes the Third was one of the great founders of the early mystery schools of Egypt, and a leader in the movement that became the Great White Brotherhood. The Rosicrucian records also point out that Thothmes the Third in the year 1449 B.C., conquered Carmel and released it to those who sought to maintain in this out-of-the-way place a school and monastery for the mystery teachings.

Now it is well know that Elijah was a Nazarite and an Essene, and that both the Jewish and Roman Catholic records refer to him as such. This one fact alone would be sufficient to indicate the nature of the demonstrations which Elijah performed on Mount Carmel and the nature of the

monastery and temple maintained on the summit of the mountain.

In many of the old stichometrical lists and writings and papers of the ancient ecclesiastical writers, mention appeared of an apocryphal "Apocalypse of Elias," from which some citations are said to be found in Corinthians (1) 2:9, and elsewhere in the Bible. This old book or Apocalypse of Elias was known to the mystics of the Great White Brotherhood and is known to all of the Oriental Rosicrucians as a very sacred record of the early history and teachings of the Essenes and the Nazarenes. In the early Christian centuries and during the lifetime of the Master Jesus, the Apocalypse of Elias was well known and used in the sacred classes of the most advanced members of the organization. But like many other very valuable and illuminating records of early periods dealing with the more secret teachings, it was withdrawn from public use and became "lost." However, in 1893, Maspero, the famous historical writer, connected with the Rosicrucian Order of Egypt, found a Coptic translation of it in one of the Brotherhood's monasteries in Upper Egypt. Since then several other translations in other languages have been discovered in the archives of the Great White Brotherhood, and parts of these have been used in the recently issued higher teachings of the Rosicrucians. From this

Apocalypse of Elias and from the other Rosicrucian records, we learn much about the establishment of the monasteries and schools at Carmel, which were known as "the school of the prophets" or "the school of the Essenes."

As years passed by, the attendance at the school and monastery at Carmel became so large that a community was established there, composed of those who were students, and they adopted a distinct form of dress and remained within the monastery grounds throughout their entire lives except for the periods that they went forth to other lands as missionaries. It was here that many of the most ancient manuscripts were translated and illuminated on parchment and sent to the various archives of the Great White Brotherhood throughout the world. A wonderful library was also maintained at Carmel for many centuries. Members of this community were present at Saint Peter's first sermon on Pentecost, and they built a chapel in honor of this occasion. Many other historical structures existed there, such as El-Khadr, the school of the prophets, El-Muhraka, the traditional spot of Elias' sacrifice, Elias' Grotto, and the monastery itself.

About four hundred years after the Christian period, the monastery and school at Mount Carmel were abandoned as the principal place of education

for the Great White Brotherhood, and the wonderful library and the thousands of manuscripts and records were transferred to the secret monastery of Tibet, where these things are now preserved, and where the greatest school of mysticism and sacred literature in the world is maintained. Some centuries after this abandonment, an Order of a monkish nature was established in Carmel, and the members of this organization claimed to be descendants of those of the original organization, but likewise claimed to be Roman Catholic in faith. This contention caused much dispute for several centuries and was finally settled when Pope Innocent XII in 1698 decided that the claim of direct succession was not correct, and that the new organization had no connection with the early Carmelite Brotherhood. Out of this decision grew the present organization known as the Carmelites, or White Friars, as they are called in England, which is a Roman Catholic organization popularly known as the Carmelite Order. Today in the midst of the ruins of the ancient Essene structure can be seen the Roman Catholic convent of the Carmelite organization.

According to the Rosicrucian records, we find that in the sixth year of His life, the youthful Jesus was placed in the school at Carmel and began his preparation and training as a Son of God and

an Avatar. There is no question about the authenticity of this statement. It is recorded in too many places and in too many different ways, and verified by so many later incidents in His life, that any question of this fact cannot be reasonably raised. The records further intimate that while He was an apt and perhaps unusually bright student, He was given every special advantage that the entire organization, not only in Palestine, but in Egypt as well, could give to one that was known to be their special charge and the greatest among them. It is also recorded that young Jesus was not entered in the school under the name of Jesus, but under the name of Joseph, and this presents another interesting fact for those who desire the most intimate details of His life.

It is commonly believed by Biblical students that the name of Jesus was given to the child at the time of His circumcision, in accordance with the custom of the land. This is based upon the fact that He was called Jesus later in His life, and that before His birth it was said that His name would be or should be Jesus. The Gospel of St. Luke tells us the familiar story of how an angel appeared to Mary and told her that the unborn child would be called Jesus. But this statement and that in St. Matthew are really prophecies. They say simply that Mary *shall* bring forth a child who *shall* be

known as Jesus. In the historical record presented in Chapter V of this book, we find that Mary was told that the "holy life which shall be born to thee, shall be called the Son of God, and He shall *attain* the name of Jesus."

Nowhere in the Christian Bible do we find the statement that He should be christened Jesus at the time of the circumcision, but we do find reference to such naming at His circumcision in the Gospel of the Infancy of Jesus. But these statements were added to these Gospels on the presumption that the name He bore later in life was the name that was given to Him at circumcision. The Gospels were written long after the lifetime of Jesus, and contained similar assumptions and inferences without foundation. From the time that the disciples knew Jesus or came in contact with Him, until the close of His life, He was known as Jesus and bore that name. Since they never knew him or contacted Him before He bore that name, they had no reason to believe that He ever had any other name. The fact that such a name was predicted for Him and that He eventually attained such a name, causes us to investigate the meaning of the name *Jesus*.

We know that the word "Christ" comes from the Greek word "Christos" which means "Messiah." We find that the word "Christos" was introduced to other nations when the Septuagint

was prepared about 100 B.C., and that it was used to translate the word Mashiach which means "the anointed one," or, in its more complete form, Meschiach, meaning "Jahveh's Anointed." Cyrus is called "the anointed," and in Psalm CV:15, the plural form "anointed ones" is used to apply to the patriarchs. In the Old Testament, the word "anointed" is limited to mean a Jewish King, except in the case of Cyrus and the patriarchs, which exceptions prove that it could mean a man *great* in *more ways than one*. The word or title "Christos" had been used in the mystery schools and in the Orient for the name and title of many of the former Avatars.

Going back to the Septuagint, we find that the Greek word "Christos" originally came from the name of one of the Egyptian deities. There was old Hermes, whose name has been corrupted or translated into "Hiram of Tyre," who built the temple without the noise of axe or hammer. The Latin form of this name is Mercury, while the Greek form is Hermes, and the Egyptian form was Tachut. Now in Hebrew, the word "Tachath," which is called "Thoth" occasionally in Greek, means "under" and "beneath." Thoth was the Lord or God of Maa, or the Egyptian Maa or Maat, meaning "truth." And Maa kHeru, mean-

ing "true words" is the basis from which came the Greek form "Merkury" or "Mercury."

The Egyptian letter or diphthong "kH" is a highly aspirated H and by the Greeks is usually transcribed as X and, vice versa, the value of the Greek X is usually transcribed as "ch." The kHeru of the Egyptians would be therefore, "cheru" or "Ch-R." These latter letters form the famous "XP," or the cryptogram of the early Christians, which I personally saw and traced on several stones of the tombs in the Catacombs of Rome. It is generally accepted in all Christian historical records that this "XP" referred to Christ, and in the Greek Gospel of John, Jesus is called the *Logos,* which is a word having a similar meaning. Therefore, we see that the term "Christ" was a title to be specifically applied to and attained by one who had been especially born and deified as a messenger of God.

Now the word "Jesus" presents the same understanding. The old Hebrew form of the word as found in the Old Testament is Joshua, or Jeshua, and was often rendered as Jesu. The Greek form of the name is responsible for the final s. Originally, the Hebrew form of Jeshua meant "helped of Yahveh," while the later Hebrew form means "to deliver" or "to save." Therefore, Jesus came to be known as meaning "saviour."

In the Synoptic Gospels we do not find the disciples at first calling their master by the name of Jesus, but they did call him "Rabbi" meaning "teacher" and "Adonai" meaning "master," and other titles of respect and love.

The record of His entrance into the school at Carmel shows that He was entered as Joseph, the son of Mary and Joseph, and the reincarnation of *Zoroaster,* the "Son of God." When and how He attained the name of *Jesus* is explained in another part of this work.

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Chapter IX
JESUS ENTERS THE PRIESTHOOD

THE ONE definite comment made on the early life of Jesus in the popular stories of His life, especially those of churchly origin, tells about the wonderful impression which the child made upon the learned Doctors and Masters at the time of His visit to Jerusalem in His thirteenth year. Even among the most advanced of Christian theologians and in nearly all of the extensive histories of His life, the real facts pertaining to this visit to Jerusalem are misunderstood or misrepresented through a lack of knowledge of what actually occurred.

I have already said that Jesus and His parents lived as Gentiles in the Gentile section of Palestine but had to obey the Jewish customs and regulations of the land. One of these regulations was that in accordance with strict Jewish law, it devolved upon each boy in his thirteenth year to attend one of the feasts at Jerusalem. He had to appear officially under certain conditions and at a certain place for a definite ceremony, and then become what was called "a Son of the Commandment," or "of the Torah." The usual time for such a

visit was on the first Paschal Feast after the boy had passed his twelfth birthday. According to the story, the parents of Jesus took Him with their other children in the company of other Nazarenes to Jerusalem. The text of the Christian version seems to indicate that it was "their wont to go" up to the temple. This is evidently a mistake on the part of the writers or translators, because as Gentiles, the parents of Jesus were not accustomed to attending all of the feasts and ceremonies of the Jewish church, for the law did not require that of any but those who were strictly orthodox and wholeheartedly affiliated with the Jewish religion. Since Jesus was the first born of the children in the family and, therefore, the oldest, He was the only one of the children of Mary and Joseph who had attained the age when such visits were compulsory, and so this must have been their first obedience to this law of the land. I find that even some of the highest critics of Christian literature agree that the phrase "it was their wont" to go, should be read in that sense which puts the participle in the present tense and not in the aorist. Hence we understand how glad Mary and Joseph were to avail themselves of this opportunity to visit the Holy Sanctuary in Jerusalem, and bring their wonderful child before those officials who would conduct a formal examination.

This Paschal Feast in Jerusalem was held in the spring and Caponius was acting as Procurator, and Annas ruled in the temple as High Priest. Out of Galilee walked this holy family, accompanied by a host of other Gentiles, Nazarenes, Nazarites, Essenes, and some Jews, chanting as they went, and making of the event a gala occasion. The ranks of these travelers were swelled by other festive bands who united in chanting the *Psalms of Ascent* to the accompaniment of the flute, and unquestionably discussing the spiritual principles involved in the ceremonies to be held. It was a long journey as we would view it in these days. Recently I made the trip in a very fast automobile from Nazareth to Jerusalem, and found that it required the better part of a day to do it. All through the beautiful section of Palestine which these pilgrims had to traverse, composed of hills and valleys, magnificently tinted with the beautiful green of that country and spotted with flowers, one could still see the ancient trail of footpaths that led up over the hills and down into the valleys in almost a straight line from the present site called Nazareth to Jerusalem and over which the pilgrims walked in their journeys to and fro. Even today the natives of that country walk these same paths or ride on their donkeys garbed as in the times of Christ, present-

ing a picture that carries one back hundreds of years.

When the tired pilgrims finally reached the gates of Jerusalem, the problem of being housed and cared for must have been a serious matter, for the Feast brought nearly the entire population of Palestine into the environs of Jerusalem for three or four days. The Essenes, Nazarites, and Nazarenes were fortunate inasmuch as at the city gate, and in places nearby, there were special houses and structures owned by the Essenes and Nazarenes for the care of their own people and for pilgrims and strangers who needed their care.

The scene must have been a glorious one for the youthful child, making perhaps the first long trip in His life. The school at Carmel is but a short distance from the villages of Galilee, as compared with the long distance that stretches between them and Jerusalem, and we may easily realize how impressed the child must have been with the sight of so many pilgrims, the chanting, the music of the flute, the wayside prayers, the excitement, and finally the greetings and preparations at the city gate.

So little has been told about the Temple and Sanctuary where Jesus attended the Feast that perhaps a few words about this place will be of interest to my readers. As the pilgrims reached

the place of the Temple, they found it necessary to ascend a mount crested by beautiful buildings symmetrically proportioned and gigantic enough to hold within their walls not fewer than two hundred thousand persons. The mount on which the structures stood rose abruptly from out of the valley, much like an island that rises out of the sea. And around it, in the greenness of the valley, was a mass of walls, palaces, houses, and streets reflecting the bright sunlight from the snowy marble and glittering gold. About one thousand square feet of the mount was occupied by the Sanctuary and Temple. At the northwestern angle and connected with the main structure was the Castle of Antonia held by the Roman garrison. The lofty walls were pierced by massive gates. One unused gate known as the Tedi was on the north; on the east was the Susa gate which opened on the arched roadway to the Mount of Olives. There were also the two Huldah gates, which led by tunnels from the priest-suburb *Ophel* into the outer court, and on the west were four other gates.

Within the gates the court was surrounded by double colonnades with benches here and there for those who resorted to prayer, or for conferences. The southern double colonnades, with a wide space between, were the most magnificent. The eastern colonnade was the most venerable,

and was known as the ancient "Solomon's Porch." Entering the court from the bridge under the tower of John, the pilgrim would pass along the southern colonnade to the eastern extremity over which rose a tower known as the *Pinnacle,* and referred to in the history of the Temptation. From this lofty pinnacle, the priests each morning watched and announced the sunrise, and four hundred and fifty feet beneath this tower yawned the Kedron valley. Within these colonnaded areas were the meeting places of the first and lowest of the three Sanhedrins, known as the Temple; the second or intermediate court of appeal usually held in what was called the Court of the Priests; and the highest of the courts known as the Great Sanhedrin, which was often referred to as the "hall of hewn square stones."

Passing out of the colonnades and porches, one would enter the court of the Gentiles, or what the Jews called the Mount of the House, which was the widest on the west side. This was called the *chol,* or profane place to which the Gentiles retired during the Feast, and it was here also that the market place was located for the sale of various needful articles, along with the money changers. Beyond this Gentile section was a wall which marked a space beyond which no Gentile or person not strictly orthodox might proceed. Thus, the Gen-

tiles, which included the Essenes, Nazarites, the Nazarenes, and those who had not adopted the Jewish faith completely, had to assemble in a special place set aside for them.

The Sanctuary itself was on a higher terrace than the Court of the Priests. Twelve steps led up to its porch, and here in separate chambers was kept all that was necessary for the sacrificial services. A two-leaved gate opened into the Sanctuary which was divided into two parts. The holy place had the golden candlestick in the south, and the table of the Shewbread in the north, with the golden altar of incense between them. The mystical *Veil* referred to so often in the ceremonies of the mystery temples of Egypt, from which the Veil in the Jewish sanctuary was derived, concealed the entrance to the most Holy-Place, which was an empty place in the temple containing nothing but the *piece of rock*, the *Eben Shethiyah*, or foundation stone, which, according to tradition, covered the mouth of the pit, and on which the world was founded.

These few details cannot give an adequate idea of the vastness of the temple buildings, for all around the sanctuary and colonnaded courts were various chambers and outbuildings which served different purposes connected with the services.

It was in the Gentile section of the entire enclosure that Joseph and His parents along with the others of their class assembled. It was necessary for the Gentiles to be present only for the first two days of the Feast. On the third day, therefore, were held the special ceremonies for the strictly orthodox, and for the rest of those in attendance, the third and following days were so-called "half-holy days" when it was lawful for all in attendance to return home if need be. It was at this time that Joseph was brought before the learned doctors immediately after the ceremony for examination and questioning. Undoubtedly there were many other children of His age present on this occasion, and undoubtedly the questioning was the same for all of them, but we are told that the answers which Joseph gave provoked intense interest in Him, and that after the usual questions had been asked of all the children, and the parents and children had proceeded on their way, young Joseph was retained for further questioning and a special examination.

We are told in old records that on the last days of the Feast, and when the actual Feast itself had been celebrated and the usual ceremonies completed, it was customary for the doctors of the Temple-Sanhedrin to come out upon the terrace of the Temple and there to preach or discuss certain

doctrines and conduct a forum, or ask questions of those in whom they were especially interested. It was in such an audience as this, out on the terrace and informally conducted, that Joseph was found after His parents had started on their way home with their other children and missed Him, according to the Christian version of the story.

As I have intimated, there was nothing extraordinary about the fact that one or more children had been retained by the doctors for special examination. Many writers of the life of Jesus, and many Christian authorities who have analyzed this incident in His life, have attempted to speculate upon the nature of the questions and answers which brought Jesus to the attention of these doctors. Some of them seem to have come to the conclusion that Jesus was taking part in one of the usual scientific classes designated as *Kallah,* at which time not only the doctors but the most analytical of the Jewish scholars discussed the doctrines, practices, customs, and habits of the Jewish church. Such sessions required considerable preparation on the part of the lecturing Rabbis or doctors, and considerable Talmudic knowledge on the part of the attendants.

Many of these discussions dealt with the establishment of new rules and regulations, and the authoritative interpretation of Jewish rules. For

instance, the great Hillel took part in a discussion in this court regarding the propriety of offering the Passover on the Sabbath, and by his great logic proved that it was appropriate to do so, and was honored for his services in this regard. It is hardly to be believed that the youthful Joseph could or would participate in such discussions as were common to the *Kallah,* even if the learned doctors had considered Him old enough or wise enough to be present. Furthermore, the fact that Joseph was a Gentile, and not of the strictly orthodox faith, would have prevented Him from participating in this class. And there is another consideration: these classes were held in the last month of summer (Elul) before the feast of the new year, and in the last winter month (Adar) immediately before the feast of the Passover, but it was in the spring that Joseph attended the Paschal Feast.

Another speculation on the part of some theological writers is to the effect that perhaps the parents of Joseph, realizing that the boy was about to enter into a new cycle of His life, informed Him regarding His Divine Birth and Sonship and that He in turn presented these facts to the learned doctors at the temple and discussed the important principles involved. This explanation is more unsound than any other, for the simple reason that the young man was on His way to the temple in

obedience to a law which definitely outlined the procedure and the purpose of the occasion, and it would have availed Him nothing to have argued in behalf of His special appointment from on high. It is very doubtful, indeed, if the doctors assembled at the court would have permitted Him to make any plea or explanation in behalf of His own Divine place in life, and certainly would not have set aside other tasks to listen to any such unique presentation.

We can thoroughly understand just what did happen when we examine the facts in the case, and re-enact the entire scene. The youths of Palestine were called upon to come to the temple in their thirteenth year in order to partake of the Paschal Feast, and thereby acknowledge obedience to the Jewish religious law. It was a purely formal *registration* intended to supply the church with a complete list of those who had attained that age where they could be counted as of the faith or out of it. It was natural, therefore, that before being permitted to partake of the Feast, every young man was questioned in a categorical manner, being asked a list of questions, which would reveal the religious faith and ideas of each applicant. These questions had been asked for many years, and considered a standard catechism. The catechism for Gentiles was different from that used for those

who were strictly orthodox, and born in the faith. In other words, the questions asked of those who were assembled in the Gentile section of the court were quite different from those asked of the youths assembled in the orthodox section.

Our records indicate that Joseph had been somewhat prepared by His education at Carmel and by His contact with the orthodox Jews to answer the questions that would be asked of a Gentile registrant at the Feast. It was the belief that only such questions would be asked of Him as were asked of other youths, and that He would answer them in proper manner, that made the parents leave their child alone in the class for youths while they went into an adjoining building where adult Gentiles were given a different examination, preparatory to participating formally in the Paschal Feast. It was probably the plan that after young Joseph had finished His examination and had entered the Sanctuary along with the other youths in the Gentile class, He would meet His parents out in the general court and proceed with them on their return.

According to the story, the parents proceeded homeward with their other children, and with a large band of others who were returning to Galilee, and it was not until they were half-way home that they discovered that young Joseph was not in

the large party of pilgrims. The fact that His absence was not noticed during the first part of the trip plainly indicates that young Joseph was relied upon to take care of Himself and to look after His own interests, and that the parents were more concerned with the care of the younger members of the family.

That young Joseph was well educated, unusually alert of mind, and in every sense well prepared to take care of Himself is not only indicated by this incident but by what actually happened in Jerusalem. It is recorded that during the formal examination, and while young Joseph was answering the categorical questions put to all of the youths, He gave explanations in regard to some doctrinal points that involved a new angle, a broader insight, and a higher idealism regarding the mystical side of the theological points. This so surprised the learned doctors that they asked young Joseph to remain after the class had completed its work, and after they had all partaken of the Paschal Feast. He was then called before a group of the learned men of the Great Sanhedrin and further questioned, and then requested to remain within the temple grounds until the following day, when He would be interviewed by a court composed of the highest officials, High

Priests, and learned teachers. It was here that young Joseph was found on the third day.

According to the records, I find that young Joseph did not put any particular emphasis upon His Divine appointment as a *Messenger of God,* nor refer in any particular manner to the preordained mission of His life. He did reveal the fact that He was a special student of the Essenes at Mount Carmel, and that it was His intention to carry out the plans of the Brotherhood and visit the higher schools of instruction in foreign lands, including the academy and mystery school at Heliopolis. What this may have indicated to the minds of the learned Jewish doctors is not definitely stated. One question put to young Joseph does indicate that they immediately suspected Him of being a *selected leader* for the future work of His Brotherhood. However, this in itself would not have aroused any curiosity or particular interest on the part of these doctors, and evidently it did not antagonize them, inasmuch as they did not express any idea regarding young Joseph's apparent refusal to do otherwise than accept merely the *formal commandment* making Him an *adopted Jew of the country.*

Their surprise and keen interest centered around the unusual insight that young Joseph had regarding religious, theological, and mystical principles,

and His very clear exposition of spiritual laws. For this reason they were amazed at His "combinative insight" or unusual spiritual intelligence and "discerning answers." If young Joseph had revealed to these doctors some of the principles taught by the Essenes, and was the apt student which the Brotherhood records in its reports, then He must have astounded these doctors who were learned only in the traditional teachings of their own faith, and unaccustomed to the newer and higher ideas taught in the Brotherhood schools.

Young Joseph did reveal, however, in very positive terms, that in a few months He would finish the preliminary courses of instruction at the school at Carmel, and that in accordance with the rules and regulations of the organization, He would leave Galilee early in the fall to go to the schools in foreign lands, and that He would not return to Palestine for many years. Thus He explained His reasons for not doing more than formally obeying the command to appear for registration, and not promising to attend the Synagogues, regularly, or become a true disciple of the Jewish faith. The fact that He had been circumcised made Him *potentially* a Jew so far as fundamental preparation for admission into the Jewish faith as a Gentile was concerned, and there was no way by which the Jewish church could force this young

man, or any other of the Gentile youths, to become an orthodox follower of the Jewish religion.

Young Joseph was not the first ambitious youth of the country who had gone to Egypt and other lands to acquire a higher education or to make more successful contacts with the larger things in life, and the fact of His determination to travel for the betterment of His education did not cause any surprise in the minds of these doctors. However, His entire attitude and the free and easy manner in which He spoke of His plans did surprise these men who were accustomed to having the youths of the land show them greater consideration and less independence.

So when the parents of young Joseph found Him sitting in the midst of a group of learned men, and succeeded in calling Him aside and reminding Him of their concern and sorrow when they missed Him, He may have made the reply which Christian literature has made very famous, and which our records do not reveal at all. But if He did say that He had been very busy attending to His Father's business, we can understand that He was referring to the entire scheme of His life. Certainly He must have felt that He was about His Father's business when He was making plain to His inquisitors the nature of His beliefs and convictions, the reason for His contemplated jour-

neys to other lands, and His inability to become a devout attendant at the Synagogues in Palestine.

After young Joseph and His parents returned to their home village, He was sent again to the school on Mount Carmel, there to live and finish His term of preliminary instruction.

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Chapter X

JESUS ENTERS THE SECRET PRIESTHOOD

LITTLE is intimated in the Christian Gospels about the life of Jesus between the time of His appearance before the learned doctors in Jerusalem and the beginning of His mission in Palestine. In fact, the first revelation regarding the preparation of Jesus for His work as a Son of God is in connection with His Baptism at the river Jordan. We are told that at this time Jesus came out of Galilee and permitted Himself to be known to the public.

Certainly the Baptism of Jesus could not have been the beginning of His preparation for the ministry; and most certainly more preparation than this was required to carry on the work which He efficiently conducted for so many years.

I have intimated in previous parts of this book why it is unreasonable to believe that Jesus required no preparation for His ministry, and I have tried to show that His whole life demonstrated deep study, careful preparation, and unusual guidance during His youth.

We now approach a period in His life that is not only interesting because it is generally *unknown* to the students of Christian doctrines, but is highly significant in the light of the work which He accomplished during His lifetime.

According to the Essene records, young Joseph completed His official schooling early in the fall, when He was still in His thirteenth year. With all of His precociousness and brilliant mind, He was not permitted to shorten the usual period of study and preparation in the School of the Prophets at Carmel. Therefore, we must presume that He was given careful attention and tutored by those who added such special subjects to His instructions as would have kept Him engaged in His attainment of knowledge until the prescribed time had come for His transfer to other teachers and other schools.

The records also outline very clearly and definitely the incidents of His life from the time of the transfer from Carmel until He was ready for His great mission. The details of these incidents in His life are too exhaustive and unimportant to present *in toto* in a book of this size and character, but the essential points and the interesting incidents may be outlined as follows:

According to the instructions sent to the school at Carmel from the Supreme Temple at Heliopolis,

the young Avatar was to complete His education by a thorough study of the ancient religions and teachings of the various sects and creeds most influential in the development of civilization. In other words, He was to become familiar with the tenets of the so-called *heathen religions* before taking up the study of the development of the pagan beliefs and rites into the higher principles and creeds taught in the mystery schools of Egypt.

In modern times, the student in preparing for the ministry must become familiar with comparative religions, but he is able to do this in one great university, where the sacred books and writings of the ancient religions are expounded, analyzed, and carefully digested before the modern forms of theology are undertaken; he does not have to leave his own land and journey into distant places in order to contact and become acquainted with the ancient religions or schools of ethics.

In the time of which I am writing, however, it was considered absolutely necessary for the student of religion or philosophy to journey to the very seat of each of the ancient religions, where he might have access to copies of the authentic versions of each religion and an opportunity to live among the peoples, and become intimately acquainted with the rituals, rites, and practices of the tenets. Many of the great Avatars in the past

had journeyed to distant places for this purpose, and it was in this way that knowledge of the various ancient teachings had become universally disseminated.

So young Joseph was placed in the charge of two *Magi,* who came to Carmel for the purpose of conducting the youth to His first distant school and place of experience. The records show that Joseph was permitted to spend about a week with His parents in Galilee, while the *Magi* made their preparations and held various consultations with the officials at the Carmel school. They also instructed the parents of Joseph as to what they should *expect* and what they should *do* in His absence. The records further state that when Joseph and the Magi started from Galilee, a special ceremony of the Essenes was held in one of their small assembly places, and that without attracting unnecessary attention, the *Magi* and the boy proceeded with a number of others who were going a short distance of the way, in caravan form, by the shortest route to *Jagannath.* This city was located on the east coast of India, and its present-day name is *Puri.* It had been the center of pure Buddhism for many centuries; and on a mountain near the outlying districts of the town there was a monastery or school containing many of the ancient Buddhist writings and the most learned instructors

of Buddha's doctrines. It required nearly a year for the *Magi,* young Joseph, and others, who joined the caravan en route, to reach this point in India, while the *Magi* continued to instruct Joseph. During their many trials and tribulations they pointed out to Him the sufferings of humanity, the weaknesses and strength of the people's ideals, and the popular fallacies of the day.

According to the records, young Joseph remained a little over a year in this monastery school, and became thoroughly familiar with the ancient teachings and the evolved rituals of the Buddhist faith. The principal teacher of young Joseph at this time was one known as Lamaas, to whom young Joseph took such a great liking that later in His life He sent for Lamaas to come and unite with the Essene Brotherhood in Palestine.

When it came time for young Joseph to leave the monastery at Jagannath, visits were made to the valley of the Ganges with a several months' stop at Benares. We must bear in mind that the great monastery and world headquarters of the Great White Brotherhood had not yet been established at a spot in Tibet; for if it had been, Joseph and His *Magi* would have undoubtedly proceeded to this place and remained there for a considerable time. In Benares, young Joseph had an opportunity to pursue the study of ethics, natural law,

languages, and similar subjects constituting the offerings of several of the great schools there which were renowned for their culture and learning. It was while here that young Joseph became greatly interested in the Hindu method of healing, and took a short course in the Hindu principles under Udraka, who was reputed to be the greatest of the Hindu healers.

After a visit to other parts of India, merely for the purpose of contacting the art, law, and culture of the peoples, Joseph returned again to the monastery at Jagannath, where He remained for two more years. His advancement in the subjects being taught was such that He was appointed a teacher in a small town called *Katak*, and this gave Him His first opportunity to become familiar with the art of teaching or instructing by the use of parables or stories.

As a result of His contact with eminent teachers and learned men in Benares, young Joseph was visited by a high priest from Lahore. It appears from the records that He had already introduced new ideas and truly mystical principles in His discourses and instructions to children, and these appealed to the most learned of His hearers, but aroused the antagonism of the unlearned and strictly orthodox Hindus. Therefore, early in His life He learned what it meant to have enemies as

well as followers. The high priest from Lahore tried to persuade young Joseph to change His teachings slightly and at the same time cease His journeys among the lower castes and common people. Here was Joseph's first temptation to hold Himself aloof from the common touch and to change His attitude so as to appeal to the aristocracy and the influential. However, young Joseph refused to listen to the petitions of the high priests, and even refused to accept gifts that were offered.

It was while He was thus drinking the bitter draughts of life, that Joseph received the sad news that His father in Galilee had passed on, and that His mother was grieving, and none was able to comfort her. Messengers informed Him that no word had come from Him, and that His mother was unable to learn of His whereabouts; and even though informed by the Essenes that silence on the part of young Joseph had been predicted, and that He was safe, she could not be consoled. It was at this time that young Joseph expressed Himself for the first time in definite words, which were recorded and are still preserved. According to the several translations of the message which He sent by the Essene messengers to His mother, it read as follows: "Beloved mother: Be not grieved, for all is well for father as with you. He has completed

his present work here on earth, and has done so nobly. None in any walk of life can charge him with deceit, dishonesty, nor wrong intention. In his period of life here he has completed many great tasks and is gone from our midst truly prepared to solve the problems that await him in the future. Our God, the Father of all of us, is with him now as He was with him heretofore; but even now the Heavenly Hosts guard his footsteps and protect him on his way. Therefore, why should you weep and suffer? Tears will not conquer your grief, and your sorrow cannot be vanquished by any emotion of your heart or mind. Let your soul be busy in meditation and contact with him who is gone, and if thou art not idle, there will be no time for grief. When grief throbs through the heart, and anguish causes you pain, permit yourself to rise to higher planes and indulge in the ministry of love. Your ministry has always been that of love, and in the Brotherhood thou canst find many opportunities to answer the call of the world for more love. Therefore, let the past remain the past. Rise above the cares of earthly things and give your life to those who still live with us here on earth. When your life is done, you will find it again in the morning sun, or even in the evening dew, as in the song of birds, the perfume of the flowers, and the mystic lights of the stars at night.

For it will not be long before your problems and toils here on earth will be solved also, and when all is counted and arranged, you will be ready for greater fields of effort and prepared to solve the greater problems of the soul. Try, then, to be content until I come to you soon and bring to you richer gifts than any that you have ever seen, and greater than those made of gold or precious stones. I am sure that my brothers will care for you and supply your needs, and I am always with you in mind and spirit. Your son, Joseph."

This letter and other writings, written during the years which followed and which have been carefully preserved and recorded, plainly indicate the rapid development of His mind, and the marvelous comprehension He had of Cosmic laws and principles.

It is stated in some ancient records that after Joseph had completed the studies of the Buddhistic teachings and the Hindu doctrines in India, He journeyed to Lassa in Tibet. While still in India, a messenger came to Joseph with some manuscripts from a Buddhist Temple in Lassa, sent by Mengtse, who was considered the greatest of all the Buddhist sages. For a considerable period messengers from Lassa brought manuscripts to young Joseph, and it was this intercourse and the effects it had upon His life that may have caused Him to jour-

ney to Lassa, personally. However, when Joseph was ready to leave Jagannath, His journey took Him westward toward Persia, where, in the city of Persepolis, arrangements had been made for His further studies. This was one of the ancient cities of the kings, and the center of the learned Magi of that country who were known as Hor, Lun, and Mer. One of these *Magi,* a very old man, was one of the three who had visited the infant at the time of His birth in the Essene Grotto, and had brought to Him gifts from the monastery of Persia.

Great homage was paid to Joseph by these *Magi,* and by the priests of the temple. Other wise men from various sections of Persia came to Persepolis, and remained there as instructors and students during the time of Joseph's education; for it is recorded that at the close of each day when the instructors had finished the day's lesson, they asked Joseph to become their teacher, and inform them of the higher principles which He seemed to comprehend through inspiration.

It was here that Joseph finally made plain to the elders that the greatest instruction He had to give was that which He had obtained in the silence after meditating upon some important law given to Him in the course of His reading and studying. Thus, Joseph established a system of *Entering the Silence* which became an important feature in later

mystical methods. It was in this city, also, that Joseph demonstrated considerable healing power, and after months of analysis of the power within His being, and a careful study of the principles involved, He revealed to His elders His belief that the faith or *mental attitude and attunement* on the part of the patients had a considerable effect upon the results. This laid the foundation for the later teachings of the secret conclaves of the Disciples of Jesus—*inner or psychic attunement and mental preparations* are necessary in all forms of spiritual healing.

After a year spent in Persia, Joseph and His guides proceeded to the Euphrates. Here He contacted the greatest sages of Assyria, and Magi from other lands who came to see Him and hear Him speak; for He had already attracted great attention as an interpreter of the spiritual laws in a more understandable, mystical manner. Joseph spent considerable time in the cities and towns of Chaldea, and in the lands between the Tigris and the Euphrates. His healing powers and methods were becoming so rapidly perfected that it is recorded that multitudes in these lands were benefited by His methods; and it was about this time that the *Magi* who were His guides informed Him that the development of the ability to heal would

be one of the tests in His final examination of preparedness for His ultimate mission.

From this country Joseph and the guides journeyed through the ruined Babylon, and spent some time in examining the fallen temples, ruined gates, and the empty palaces. It was here that He became familiar with the trials and tribulations of the early tribes of Israel when they were held in captivity in Babylon, and He saw where Daniel and the Hebrew children had had their great tests. He was unquestionably impressed with the sins of pagans and the error of ancient beliefs.

Then Joseph and His guides journeyed to Greece, where He came in contact with some of the Athenian philosophers and was under the personal direction and care of Apollonius, who opened up the ancient records of Grecian lore for Joseph. In this country Joseph attracted unusual attention among the wise and the *Magi,* and they implored Him to remain a long time; but His itinerary had been definitely decided upon, and in a few months He sailed from Grecian shores for Alexandria.

He stayed but a short time at Alexandria, just long enough to be entertained by the special messengers who went there to greet Him, and to visit some of the ancient shrines. He was taken immediately, thereafter, to the city of Heliopolis and settled in a private home, arranged for Him, hav-

ing several man servants, a beautiful garden, and a personal attendant whose records as a scribe would place him today in the category of a personal secretary.

Very shortly after His arrival in Heliopolis, Jesus was approached by representatives of the pagan priesthood of Egypt, who had heard of His teachings and His demonstrations of mystical power and disapproved of them. Once again He learned to drink of the bitters of life through many trials and tribulations which would have tempted the average person to accede to the advice of the priesthood and resort to hypocrisy and deceit in regard to His purposes and intentions.

It was at this point in His life that Joseph began His preparatory initiations for the entrance into the higher grades of the Great White Brotherhood, and I will treat these in my next chapter, for the details are worthy of complete presentation.

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Chapter XI
JESUS ATTAINS MASTERSHIP

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IN ORDER to understand the advancement of Jesus through the various grades of the priesthood leading to mastership, it is necessary to explain the operation of the Great White Brotherhood in which He became an initiate.

The Great White Brotherhood referred to so often in the preceding chapters was a nonsectarian organization formed in a primitive way by the ancestors of Amenhotep IV, Pharaoh of Egypt, who became better known in philosophical literature as Akhnaton. We do not definitely know which of these ancestors was the first to proclaim the foundation of the Brotherhood, but we do know that Thothmes III established many of the important rules and regulations for the conduct of the Brotherhood, and that these regulations were in effect for many centuries. In one of the Rosicrucian records, we find that at the close of his reign as Pharaoh of Egypt in 1447 B.C., there were thirty-nine men and women constituting the high council of the secret Brotherhood. The council meetings were held in one of the halls of the

temple at Karnak in Luxor where Thothmes III had erected two obelisks on which were carved the famous cartouche which became the seal of the Brotherhood and which is used in Egypt and America today as the seal of the organization known as the Rosicrucian Order. In establishing this cartouche as the seal of the organization, we find the following words written in the record in regard to its use: "In testimony of the great work of our teacher (Master) to be forever a mark of honor and loyalty."

The son and grandson of Thothmes III sponsored the continuation of the secret Brotherhood, and permitted it to increase in size and activity. In 1378 B.C., was born Amenhotep IV, the great-grandson of Thothmes III. He became the great reorganizer and founder of the present rules and regulations of the world-wide organization known as the Great White Brotherhood, which developed out of the secret Brotherhood established in ancient times.

The original plan of the secret Brotherhood was to bring the wisest men and women in Egypt together, and especially the most advanced of the Magi, for the purpose of discussing, analyzing, recording, and preserving the great knowledge that constituted the light of the world. Egypt had become the center of the world's culture and scien-

tific knowledge, as is attested by the remarkable attainments made by her people under the leadership of the wise men in the sciences generally. To Egypt went students from all parts of the world, to obtain the highest education and to contact the mystery schools, as they were called, under the direction of this secret Brotherhood.

Amenhotep IV was the reincarnation of one of the previous great Avatars and became what historians call the world's first great citizen. He, too, had a great message for the world, and during his short lifetime accomplished more for the advancement of philosophy, religion, and ethics than any man preceding him. It was he who began a very strenuous attack upon the heathen priesthoods of Egypt which held the masses in slavery, and it was he who established the world's first monotheistic religion, for Amenhotep declared that there were not many gods, but only One, "the ever living, sole God." In his doctrines, which he introduced into the Great White Brotherhood, he laid the foundation for the present-day monotheism and for most of the doctrines and creeds used in the Christian and Hebrew religions.

It was while Amenhotep was Pharaoh that the children of Israel dwelt in Egypt and the leaders of those tribes became initiates of the Great White Brotherhood, and it was at this time that Moses,

as one of the initiates, became acquainted with the fundamentals of the religion which he afterward modified to present to those who followed him out of Egypt into Palestine. It was also to Amenhotep IV that Moses made his appeal for aid in taking the tribes of Israel out of Egypt, and it was through the aid thus given by Amenhotep and by the Great White Brotherhood in secrecy that the tribes of Israel evaded the heathen priesthood and had a safe journey.

As stated in an earlier part of this book, branches of the Great White Brotherhood were established under various names in many parts of the world during the first ten centuries before Christ. The original body of members in Egypt became the international council or supreme body maintaining the name of the Great White Brotherhood and eventually adopting the rose cross emblem as their esoteric symbol. But the branches established in various parts of the world were permitted to adopt such names as were significant in the various languages, or symbolical to the peoples with whom they had to deal. Thus it was that a large branch formed at Heliopolis adopted the name of Essenes, which name was later used by the followers in the northern part of Palestine; whereas in Greece the name of "Therapeuti" was used, and other names in other places. All these

branches, however, used the same seals and symbols, adhered to the same general rules and regulations, and paid allegiance to the supreme body known as the Great White Brotherhood in Egypt.

Out of the monasteries, schools, and temples of the Great White Brotherhood, and its branches, came most of the famous philosophers, teachers, priests, and Avatars of the future, and today we find that in the branches of the organization known as the Rosicrucian Order, which name has become practically the exclusive worldly name for the organization, there are students in preparation for the ministry, for positions as teachers and professors in colleges, those who are to become eminent physicians in various schools of therapeutics, including medicine and surgery, and those who are also preparing for research work in the various fields of science. In the membership, we also find the hundreds of thousands of men and women who are students of the teachings of the Rosicrucian Order, because of the personal benefit they derive, and the assistance the organization gives them through private teachings and instruction for the betterment of their living, the attainment of personal evolution, and the awakening of those latent or dormant faculties which enable them to achieve the highest degree of success and happiness in their individual careers.

Therefore, it was natural that the new Avatar should be one of this organization, as had been most of the Avatars in preceding centuries. It was also perfectly logical and reasonable for this young *Son of God* to have His footsteps directed toward the great schools and teachers of the Brotherhood in Egypt, where He might complete His preparations and receive His final instructions before entering upon His divine mission.

Before any initiate of the Great White Brotherhood could go out into the world and proclaim the doctrines and teachings which would enlighten civilization and bring about the gradual evolution of humanity, he had to be tested and tried in such ways as would not only prove to the entire organization his worthiness to be their high representative, but would make him familiar with the tests and trials that would inevitably face him during his mission.

Thus we find Joseph now at the threshold of His final preparation and ready for the symbolical tests and initiations leading to the degree and attainment of mastership which would qualify Him to go out into the world and fulfill the mission for which He had been Cosmically and Divinely ordained.

The story of the Great White Brotherhood and its activities and achievements is more completely

outlined in another volume entitled, "Rosicrucian Questions and Answers, with Complete History of the Order," and in this history the story of the attainment of mastership by other Avatars of lesser prominence is told. We are now concerned only with the attainment of mastership by the greatest of all these Avatars.

When Jesus was ready for His entrance into the supreme college and monastery of the Brotherhood at Heliopolis, He found that the first requirement called for three months of meditation, prayer, and study in the quiet of His own home, during which time many of the eminent masters of the Brotherhood would contact Him in the Cosmic or psychic sense, through mental processes.

The records show that He was surrounded, as we have stated, with every comfort and convenience, and that for His study He was given many of the rarest manuscripts containing the texts of ancient doctrines and creeds. Then came the first of the tests. It is stated that one night at the midnight hour, a door in His chamber was opened, and a priest in Oriental garb came to Joseph and pleaded with Him that He abandon His intention of staying in Egypt and receiving the authority of the Great White Brotherhood, because His mission and plans were antagonistic to the priesthood of Egypt, and the priesthood was plotting to take

His life, or to imprison Him. The priest offered various methods whereby Joseph might secretly and easily leave Egypt and return safely to Palestine. Young Joseph had seen many evidences of the enmity which His presence in Egypt had aroused, and as I have said before, He was drinking of the bitter cup. For this reason the pleading and offering of the priest were certainly tempting. But young Joseph absolutely refused to abandon His plans or to change His decision. Joseph summed up His argument with the statement that "I shall not bargain with deceit, nor sell my soul for the safety of my body. I shall deceive no one, and I will be no partner of hypocrisy. Return to your people, and tell them that I shall remain true to God and to myself."

His decision was reported to the high authorities of the Brotherhood, and Joseph was commanded to appear before them. Then the Hierophant placed his hand on Joseph's head and gave Him a scroll on which was written just one word, "Sincerity." Joseph knew that this had been a test of His sincerity and that He had yielded not to temptation.

Some weeks later another messenger called upon Joseph in His home, and presented a very interesting story. This messenger claimed that he had at one time been in the same position as Joseph, and

had suffered all the trials and enmity of the priesthood of Egypt while he remained steadfast in his determination to become a master. He claimed that he had attained high degrees in the organization, and had finally been admitted to their great ceremonies and to their secret conclaves, and that then he had found that all of the work was corruption, and that their rites were sacrificial, in which innocent children, women, men, and animals were burned as offerings to false gods, and that he had finally escaped and now urged Joseph to think well of the future and to stop before it was too late. When Joseph questioned him as to how he had gained access to His chamber, the man replied that as a trusted priest of the Brotherhood he knew of passageways and doors which permitted him to enter any of the structures of the organization. Joseph then accused the man of being a traitor and said that He would refuse to listen to one whose hands were not clean, and who could not show a higher purpose than he had shown. The man disappeared, and again Joseph was brought before the Hierophant who once more placed his hand upon His head and handed a scroll to Him which contained but one word, "Justice." And Joseph learned that this was another test and that He had passed it successfully.

About a month later, another priest approached Him one afternoon, when He was in the midst of meditation in the quietness of His sanctum. This priest began to comment on the grandeur and richness of the rooms in which Joseph dwelt, and he called the attention of Joseph to the fact that the great Brotherhood in Egypt had undoubtedly provided these luxurious surroundings for Joseph because to them Joseph was the greatest of them all, and that the healing Joseph had accomplished in foreign lands, the wonderful interpretation He had given in answer to questions asked in India and Persia had proved that He was the greatest philosopher, the greatest mystic, and the greatest teacher in all the world.

Therefore, he urged that Joseph should not submit to the dictates of the Brotherhood, but go out into the world at once and organize a priesthood of His own which would overthrow all others, and bring triumphant victory to Him personally. It is recorded that this man made eloquent pleas to young Joseph and pointed out to Him the rosy path to fame and popular acclaim, bringing to Him wealth, honor, and unlimited power. The man left the presence of Joseph at the psychological moment of his beautiful presentation, and for many days Joseph wrestled with the idea that had been implanted in His mind, but always there came from

within the voice of the Divine Self pointing out clearly the duty for which He had been Cosmically ordained. Finally Joseph sent a message to the man and stated that He was thankful for the contest that had raged within Him and for the victory which had come to the better self, and that He wanted not glory, fame, nor wealth, but only an opportunity to serve and to keep the faith while life was in His body.

And once again He was called before the Hierophant, and this time a scroll was handed to Him upon which was written the one word, "Faith." And Joseph learned that this was another test of His faith and that He had passed it successfully.

Thus Joseph completed the first of the three preliminary degrees of initiation, which were really degrees of test and trial, before being admitted into the important Fourth Degree of the Brotherhood. Having passed these tests, and further examinations which were held before the conclave of High Priests, He was finally honored with the title of *Master* and admitted into the highest circle as a duly prepared and qualified *Master of the Great White Brotherhood.* This title of *Master* was always used by the Essenes in speaking of Jesus throughout His entire ministry, when the conversations dealt with His public affairs or the reference was made in general conversation aside from

any of His special activities as a *Divine Son of God*. The title of *Master* was also used by many of the Jews who greatly admired Jesus for His work among them, and especially for the valuable instructions which He gave; and it was always reverently used by those who understood its real meaning, just as it is reverently used by the Rosicrucians today when they speak of the *Great Master Jesus*.

Chapter XII
JESUS ATTAINS CHRISTHOOD

AVING attained the degree of Mastership in the Great White Brotherhood placed Joseph among the most learned of the High Priests and second only to the Hierophant of the organization. This entitled Him to attend the highest conclaves, to have access to the most sacred and sublime ceremonies, to indulge in the transcendental experiences at certain Cosmic periods of the year, and to attune Himself by the highest spiritual laws with the Consciousness of God.

It may be argued that since Jesus was Divinely ordained, Divinely conceived, and Divinely born, and predetermined to be the *Son of God* and the Saviour of the world, that no earthly power and certainly no earthly Council could either grant or fail to grant Him the privilege of such attunement with the Consciousness of God. This is unquestionably true, and nowhere in the records with which I am dealing, and nowhere in the present-day teachings of the Rosicrucians, is it intimated that if Jesus had not passed through the preparation and experiences outlined by the Great White

Brotherhood, He would have been unable to attune Himself just as completely with the Divine Consciousness, or become conscious of the Godhood or Christhood within Him. From the very hour of His birth all of the *Magi,* wise men, High Priests, and most learned advisers of the Brotherhood were His inferiors in Divine attunement and soul preparation for the great mission. It was no presumption on the part of these great men to perform their time-honored duty of accepting Joseph as a Neophyte and giving Him every one of the tests and trials and offering Him every opportunity for development as had been offered to the greatest among them. Nor did Joseph Himself consider the attitude assumed by the Brotherhood in treating Him as a Neophyte, and as one who had to be prepared, a failure of recognition, on their part, of His superior position among them. We shall see later on that even after Joseph had completed all the preparation that the Brotherhood prescribed for Him, and they had acknowledged Him ready for His mission in life, He *voluntarily offered Himself* for a final act of preparation in the knowledge that all these things were necessary for the work He desired to accomplish, and which had been Cosmically planned for Him.

Naturally, I wish it were possible for me to outline here the further initiations, ceremonies, and

steps of preparation through which Joseph passed during the years in which He remained in Egypt. These things are never revealed to those who are not high initiates of the Brotherhood; and Jesus Himself, during his entire mission, revealed them to no one but His Apostles whom He carefully selected and whom He constituted as His sacred council, and initiated as He had been initiated. I hardly think that any of my readers expect these things to be published in any book of this kind, or in any book for the general public; and I am sure that the most learned and reasonable of my readers would doubt the authenticity of any printed record which claimed to contain such details.

It is possible, however, to speak of the last and final stage of His preparation for the ministry, which was held in the chambers of the Great Pyramid now known as the pyramid of Cheops.

Much has been said in various books and magazine articles in recent years about the chambers and secret rooms of the Great Pyramid, and space in this volume does not permit even a brief explanation of the intricate arrangement of the passageways and ancient chambers that are built within and beneath this great structure. The average tourist to Egypt sees the several pyramids that are grouped almost as a unit just outside of Cairo and close to the famous Sphinx. These tourists are

generally told that the Pyramid was built as a tomb, and that it is a solid structure built over a burial chamber. Even the most ingenious of the guides who escort the tourists to the Pyramids refuse to admit that there are secret chambers and ceremonial rooms within this unique building. However, during my recent visit to the Pyramid, and while in the company of several high officers of the Rosicrucian Order of Egypt and a number of officers of the Order in America, we were permitted to enter these secret rooms and to verify the facts contained in our records.

It may be surprising to my readers to know that in the ancient times, or in the times with which we are dealing, the entrance way to the principal ceremonial rooms of the Pyramid was not through any doorway in the Pyramid itself, but through a secret passageway built between the two huge paws of the Sphinx. These paws rest upon a high foundation wall, forming two sides of a court in front of the Sphinx, in the center of which stood an altar. Back of this altar, still partly in ruins, and just beneath the breast of the Sphinx, was the secret doorway, well guarded, opening only by application of certain secret contrivances which only a few knew, that led to long subterranean passageways under the Sphinx, under the sands, and the foundation walls of the Pyramid, and to the great

This symbol is called in Christian mysticism the "Monogram of Christ." It is often used also as a symbol of Christianity. The author of this book traced this monogram on the face of a number of the tombs in the Catacombs at Rome, and in some of the ancient carvings of Egypt. Early Christian missionaries were misled by the discovery of this symbol in foreign lands, and believed it indicated the presence of earlier Christian missionaries. The symbol was in use long before Christianity adopted it. It was the original monogram of Osiris. The sacred banner of Constantine called the "Labarum," on which was placed the sign by which he was to conquer, was inscribed with the sacred monogram shown above. It was also the mystical sign of Jupiter Ammon. The monogram had a mystical origin in the mystery teachings of the Brotherhood of Egypt, and it has been found engraved on a medal of Ptolemy, King of Cyrene. An identical monogram was also found on the coins of Herod the Great, issued before the Christian Era. The Roman Catholic Encyclopedia claims that the X and the P are the first two letters of a Greek word meaning "Christ." [The letter *R* in Greek looks like P; X is the English *Ch.*] This authority also admits that the monogram was used in pre-Christian periods as a mystical emblem. The monogram composed of X.P.N. is another symbol of the title, "Our Lord Jesus Christ."

reception hall far below the surface surrounding the Pyramid. It was to the outer court in front of the Sphinx that the Neophytes who were well prepared and deemed worthy of the secret of the entrance way to the Pyramids were brought and given their first induction into the mysteries of the higher degrees. Such ceremonies usually occurred at midnight, when the Neophytes and the few who conducted the outer-court ceremony wended their way separately to this sacred spot, guarded and protected by trusted brethren who remained at distant points from the Sphinx and the Pyramid as watchers and sentinels. Only those who once actually passed through the ceremony within the Pyramid knew of the secret entrance way and the existence of the rooms and passageways.

Joseph was brought before this outer court of the Sphinx and clothed in purple robes during the preliminary ceremony held at midnight. At the completion of the ceremony, He was escorted through the subterranean passageway to the reception room beneath the Pyramid. After further ceremony here in this room, the sublime ceremony of being raised to the highest pinnacle of initiation began. This was performed by escorting Joseph up various inclines to the several different levels within the Pyramid, on each of which was a small chamber. After having reached the highest of

these chambers, practically in the center of the Pyramid, the final ceremony took place. During this the royal diadem was placed upon the head of Joseph, indicating that He was no longer a Neophyte, nor even a peer among the Masters of the Brotherhood, but the greatest of them all. For over an hour a pontifical ceremony was conducted, culminating in a period of silence and meditation while Joseph knelt before the altar. Then a great light filled the chamber, which was otherwise lighted only by candles and three torches. A white dove descended in the light and rested on the head of Joseph while the Hierophant rose, and various bells in the chambers beneath began pealing the great announcement to the world. A slight figure rising behind the Hierophant like an angelic being, commanded Joseph to rise while the voice of this being proclaimed: "This is Jesus the Christ; arise!" And all within the chamber united in saying "Amen."

The foregoing is but a very brief, greatly condensed outline of the final ceremony. The complete details present one of the most picturesque and elaborate settings ever recorded in the secret writings of the Brotherhood, and it is known that no such ceremony has ever occurred since then.

As the ceremony ended, the officers and members of the High Council surrounded Joseph, who

The symbol shown above is often called the Crucified Serpent. We find in many ancient records a cross of this kind with either a dove, a rose, the sun, or the serpent on it. The serpentine crucifix represented in this ancient symbolism the sun after it had lost its power. In some mystical writings it was used as an emblem of the crucifixion of the Christ to indicate that through such crucifixion the Son had lost His Divine Power.

had now *attained* the name *Jesus* and had been acknowledged the Christ, and paid homage to Him and proclaimed Him the incarnation of the *Word*, or "the Living Logos." Then followed the ceremonial march to the chambers below, where the first of the Lord's *Suppers* was held as a symbolical feast.

Messengers were sent the next day, in all directions from Egypt to every land in which branches of the Brotherhood were located, to proclaim the coming of the Saviour and the announcement of His mission of redemption. Among these was one John from the Essene Brotherhood in Palestine, who had been a student at the schools in Egypt, preparing for his mission in life. He was known to be the reincarnation of Elijah, and he was sent to Palestine, the land in which, as Elijah, he had once before served as an Avatar and had attended the monastery at Carmel. It was his mission, like that of the other messengers sent to other lands, to proclaim the coming of the *Christ*.

And so all the peoples who were ready for the coming of the Lord were duly notified, and the great work of *Jesus the Christ* began.

Chapter XIII
THE MYSTIC BEGINNING OF CHRIST'S MISSION

HEN John reached Palestine he appeared in public in the most humble clothing and with great humility. His work was to announce among the lowly and the humble in spirit the coming of the great Redeemer. He presented an entirely new idea inasmuch as he preached the doctrine of baptism for *redemption* or *regeneration*.

It may not be out of place here to state that Baptism, or the immersion in water and the use of water for purification in a symbolical or Cosmic sense, was introduced into the rites and ceremonies of the Great White Brotherhood in Egypt by one who was known as El-Moria. He was one of the great Avatars in the early days of the Brotherhood, and learned through meditation and Cosmic Illumination that water would cleanse in a Cosmic sense as well as in a physical sense. It was through his learned discussions before the High Council of the Brotherhood in this regard that pools of purified water were introduced in front of every altar in the mystery temples of Egypt and other lands.

It was this same great Avatar who first introduced public Baptism for spiritual regeneration by holding such ceremonies at Lake Moeris, in the Fayum district of Egypt, around which centered one of the earliest of the advanced civilizations of Egypt.

Recently I made a trip to this place in company with others of our Brotherhood, and there saw the beautiful lake which is still a mystery to those who have tried to discover the source of its beautiful water, far from the Nile and in the very heart of desert lands. Here many of us re-enacted in the utmost sublimity the early form of Baptism, and symbolically celebrated the ancient rite. According to the records of the Rosicrucian Brotherhood, this is the first time that scores of men and women united in one reverential party to participate in this ceremonial rite since the days before Christ, and of course it was the first time in the history of the world that such a group of persons from *America* ever received Baptism at the shore of Lake Moeris. For hundreds of years this beautiful lake has been unvisited by European or American tourists, and for a thousand years its history and its connection with the Christian rite of Baptism has remained unknown except to those in the Rosicrucian Order and those in the high branches of the Brotherhood in Tibet, India, and Egypt.

John was looked upon by the Jewish people as one of the sturdy race of Judah. Since he came from wilderness into their midst in pious clothing, they looked upon him as an ascetic. His camel's hair cloak was a symbol of penitence, and his words were those of an ancient prophet. John picked out the banks of the Jordan as his special territory for the work he wished to do. Appealing, as he intended, to the lowly and the humble, he attracted the attention of multitudes, who seemed to drink in his words and find hope in his proclamations. In selecting the valley of the Jordan he had chosen a place that seemed to be separated from the rest of the world, and filled with terrifying contrasts to the rest of Palestine. Around about was the rough land of volcanic formation and volcanic destruction. In fact, the part of the shores selected by John was known as the *Sea of Solitude,* but it was here that the Essenes had originally held such wonderful ceremonies and had established one of their first communities. It was truly Holy ground to John.

John's message was that which most of the Jews had hoped to hear in their lifetimes—the coming of the Messiah. But he warned them that they must prepare for His coming and prepare for it in a true spirit of repentance. His earnestness and the power with which He proclaimed that only the

repentant, the purified, and those who were purged of all sin would see the Messiah, shocked the holy ones and antagonized the strictly orthodox.

From all parts of Palestine came those who wanted to hear the message of John, and witness his strange ceremonies in the waters of the river. About this time word came from other lands that other prophets were foretelling the coming of the Messiah. Over and over was repeated the ancient prophecy that *out of the land of Egypt would come the Son of God.*

Camps were built around the lake where earnest souls remained for weeks, many of them hoping that the Messiah would appear in the midst of the thousands who gathered there on feast days. A number asked permission to form a group to take up the work of John and to serve under him in the beginning of a *holy war*. Rumors of this plan reached the rulers of Palestine, and the priests at Jerusalem began to feel uneasy at the excitement of the populace. Other conditions in Palestine seemed to indicate that a great crisis was at hand. Tiberius, now seventy-four years of age, was indulging in such debauchery at Capri as was rapidly hastening his transition. Pontius Pilate was continuing his persecution of the Jews and becoming more furious.

It was in the midst of these conditions that Jesus the Christ quietly and without recognition returned to Galilee and greeted His mother, brothers and sisters in their little home, and awaited patiently the hour when the first message was to be given. To Jesus came the reports of the work being done by John, and how John was insisting that all who were worthy of regeneration and redemption must be Baptized by water. Finally Jesus decided that He should set the great example among the Gentiles of Galilee, and proceed to the Jordan and submit Himself to John's Baptism. And so it was that Jesus entered the throngs of those standing by the shores of the Jordan listening to the preachments of John. Here He heard the voice of John thundering, "Repent ye, prepare ye the way of the Lord, make His path straight." As he baptized each applicant, he made his famous prophecy of the coming of the Messiah, saying: "I baptize you with water only, but He will baptize you with fire."

Jesus stepped forward and He and John faced each other for the first time since they had met in one of the conclaves in Egypt. Instantly John knew that he was in the presence of the Christ, and he folded his arms across his chest with the right hand over his heart, and the left hand over his right breast, making the salutation common

among the Essenes, and Jesus replied by making a similar sign. Words passed between John and Jesus which have been variously recorded, but which constituted the formal recognition on the part of John that was due the great Master before him. Then Jesus stepped into the water and submitted *voluntarily* to the baptism. As stated in the preceding chapter, this act clearly shows that Jesus recognized the necessity of formal preparation and ceremonial procedure, even though He knew of the Divine, Cosmic appointment of His Messiahship.

It is one of the important doctrines of the Great White Brotherhood that spiritual illumination and Cosmic Consciousness enter the being of man only *after* he is ready. There is an ancient belief based upon the mystic teachings of the Orient that *when each individual is ready for the coming of the Master,* who is to guide and instruct him in the higher things of life, *the Master will appear.* But the emphasis here should be placed upon readiness, which includes worthiness and sincerity of purpose. Unless one is truly ready and properly prepared by *instruction, guidance, and the help that lies in the process based upon spiritual laws,* no Master will appear, no bursting of inner Cosmic Consciousness will become manifest, and no great Illumination of transcendental light will come.

Worthiness must be *attained,* preparedness made manifest, and readiness earned by *voluntary* effort.

Just as John was sent ahead to prepare the way, just as the great Avatars of the past found it necessary to preach and teach in order to prepare the many for spiritual regeneration, and just as Jesus taught His disciples and hosts of others that they might mentally comprehend and spiritually apprehend the laws and principles leading to spiritual awakening, so have the teachers and Masters in the mystery schools of the Brotherhood in all lands maintained the systems of instruction and methods of preparation that have proved to be adequate and efficient. The seeker for Divine effulgence and Cosmic Consciousness who attempts to await the coming of the Master and the brightness of Illumination *without study and preparation, and without association with those who are likewise qualified to aid and assist,* delays the coming of the great day and often closes the door to the coming of the Master. It is in this fact that we find warrant for the establishment of the churches and for the maintenance of the secret brotherhoods and societies devoted to the spiritual preparation of man.

So Jesus entered the water and immersed His body in it, while John stood by ready to give Him humble benediction. As Jesus rose erectly in the water, and before John could speak, a great light

Another monogram for Christ is that formed of three letters, supposed to be the first two and last letters of the Greek word for "Jesus," but the last letter was finally changed to the Latin letter "S" so that the I. H. S. stood for "Jesus, Hominum, Salvator"—"Jesus, the Saviour of Man." The letters were also used to mean "In Hoc Salus" and "In Hoc Signo," meaning "In this Cross, is Salvation," or "By This Sign, Conquer." The I and J in the early Latin language were identical in form, and in the early monograms composed of the letters, I. H. S., the mark of abbreviation was put above the letters. These abbreviation marks were later misunderstood or so crudely carved that they were considered to be a cross over the H, and in this wise a new monogram was evolved appearing as shown above, with the cross resting on the letter H. This monogram is now the official emblem as adopted by the Jesuits.

came down from the heavens and surrounded Jesus and remained with Him as a magnificent, blinding aura of iridescent illumination. John stepped back, more in fear of the brilliancy of the light than through astonishment, and the multitudes stood aghast, speechless, and spellbound by the sight before their eyes. Then from out of the heavens there descended a great, white, luminous dove, as bright as molten silver, and as magnificent as the spiritual light which surrounded the body of Christ. The dove lighted upon the shoulder of Jesus, and while all stood silent and motionless, a voice came from the center of their attention, melodious but resounding like a trumpet call, proclaiming: "This is my beloved Son!" John knew, as did the other Essenes who were assembled there, that the Holy Ghost had descended upon Jesus as it had descended upon Mary, and had created in Him a new being—the Divine being of Christhood and Sonship *with* God—as it had created in Mary a new being and a Sonship *of* God.

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Chapter XIV
HIS REAL DOCTRINES AND MIRACLES

HE whole public life of Jesus, from the time of His baptism up to and including the crucifixion, was an outer, objective manifestation of the series of initiations through which He had passed secretly—or more or less subjectively—during His years of preparation. This important fact is often overlooked by those who are analytical students of His mission and life work, and is certainly slighted in emphasis by those who attempt to interpret His doctrines, teachings, activities, sufferings, trials, victories, and defeats.

I have intimated in many places, in the preceding chapters, that the fundamental mysticism of Christianity has been unwarrantedly neglected by modern Christianity and churchanity, but is being reintroduced into Christianity by the foremost theologians and clergymen. At a recent conclave of one of the high Protestant churches of America and England, the statement was made by one of the foremost ecclesiastical authorities that the sal-

vation of the Christian church today depended upon the proper emphasis of the mystical foundation of Christianity.

Pristine Christianity was intended to carry on the teachings and doctrines revealed by Jesus the Christ, and these were highly mystical though reduced to worldly parables. The Apostles of Jesus, who were carefully selected by Him because of their previous experience in life and their worthiness, were carefully initiated by Him and spiritually developed during the secret conclaves which He held, and which never became a part of the public records of His life. The work that these Apostles carried on, and which was later taken up by the Holy Fathers of the Christian church, was dual in nature. There was the secret or *inner circle* of students of Christianity, who were gradually developed in the mystical principles involved in the doctrines revealed by Jesus; and there was the *outer circle* which heard only the parables and preachments given to the multitudes by Jesus and amplified by His followers.

For many centuries after the life of Jesus the early *Christian church* was more of a secret mystery school than a public place or system of general religious worship. It was not until the conclaves of the Holy Fathers in the fourth, fifth, sixth, and seventh centuries, that the present-day system of

churchanity, separate from mystical Christianity, was adopted. And even so, the few in every land who were deemed worthy and properly qualified were permitted to enter the little-known *inner circle* and bask in the brilliant light of transcendental illumination. That the outer circle, with its churchanity, had a glorious work to do is unquestionable, and I do not mean to criticize the plans which permitted the outer work to grow with greater strength or to a more enlarged form than the work of the inner circle. Even today the proportion of those who are ready to enter the inner circle is so small, as compared with those who are only partially ready for the broader and more general work of the outer circle, that it often seems like a hopeless task to make the inner circle sufficiently large to carry on the great work that must be carried on to retain the mystical elements of Christianity for future development. I cannot agree altogether with those who criticize the Church and claim that *system* and organization have eaten away the heart of Christianity, or that outer pomp and ceremony, structure, and operations, have denied any place at all to the mystical work of the inner chamber. Spiritual development is a matter of evolution, and progressive evolution is rapid only with the few. The greatest work must be among the masses in order that the occa-

sional one in every thousand persons may find the *Path* that leads to the inner circle.

Before Jesus could begin His great work in life, and before He could lay the foundation of this work by the establishment of His personal school and personal council, composed of selected Neophytes who would be His trusted Apostles, He had to face once again the tests and trials of higher initiation. This time, however, He would not approach these things as a *Neophyte,* but as the ordained *Christ.* And since his work would be in the objective world, so would His tests, trials, and initiatory experiences be of the objective world. For this reason, we see why it was that the first incident of His public career was His retirement into the silence for meditation.

In a previous part of this book I have referred to this principle of *entering the silence* and have commented upon the benefits of silent meditation. In the Books of Matthew, Mark, and Luke, of the Christian Bible, we find reference to Jesus entering the silence, or going into the wilderness, whereas nothing is said of it in the Book of John. John was the most mystical of the writers of the New Testament, and His gospel emphasizes more of the mystical principles of Christianity than any of the others. His reason for skipping over the incidents of Jesus' meditation in the wilderness is probably

because of its personal nature, and because it had no bearing upon the work of Jesus with the public.

Throughout the Christian Bible we find so many references in both the Old and New Testaments regarding those who went up on a mountain for illumination or for intimate contact with God or God's Consciousness. The proof that these references to *mountains* of inspiration or *mountains* of illumination have not been considered in their true mystical light is found in the fact that expeditions composed of scientists and ecclesiastical authorities have sought for many of these "mountains" in the Holy Land, and have labored diligently to select the proper one to fit the various incidents described in the Bible. In many cases, the "mountains" selected have proved to be mere hills, much like thousands of others to be found in such a rolling country; and surprise has been expressed by a great many that such places should have been called "mountains" at all. The truth of the matter is that *going up onto a mountain for illumination* is a symbolical, mystical statement, indicating no actual, physical mountain, and referring to no physical height at all. We are surprised to find that the ancients who lived in lands where there were no mountains or even large hills, referred, in their writings, to the illuminations which they received upon *mountaintops*. Even some of the

early Christians in Egypt spoke of the illumination which came to them out in the desert on the *mountaintop*. Going up *onto a mountain* meant, in the mystical terminology of the Great White Brotherhood, and in all of the mystical writings of the Avatars and Masters of the past, the raising of one's inner spiritual self to a great height where Cosmic contact, or Cosmic Consciousness, was definite and complete. We find that all such experiences in the Old Testament, including the one regarding Moses and the spiritual contact he made with God, were for the purpose of attaining spiritual illumination or the development and test of some spiritual principle. Logically, the very opposite of this expression was also true. Whenever one of the great mystics or Masters of the past had to contact or come in contest with one of the earthly, nonspiritual phases of life and wrestle with a problem that was purely worldly, he went into the *valley* or into the *wilderness,* and not to the mountaintop.

Thus we see why the first incident of the life of Jesus, which concerned objective principles and earthly trials and tribulations, took Him into the desert wilderness instead of onto a mountaintop. We read in the Christian writings that He spent forty days and forty nights in this wilderness. During this time He fasted and hungered, and in

other ways suffered the conditions of the body and flesh.

It is interesting to note that the numbers *seven* and *forty* are the numbers mostly used in mystical literature, because they have a mystical significance. I will not take the time to recall, to my readers, the number of times the number *seven* is used in the Old and New Testament, beginning with the creation of the world and the number of days in the week, and the fact that the *seventh* day was made the Holy day; for I am sure that a few minutes' reflection will bring to mind many such uses of this symbolical number. The number *forty* is used so many times that its significance becomes apparent, even to the casual student of the Bible. It is found very frequently in the most ancient of sacred writings in many lands. The Egyptians claimed that the body was not completely freed of the soul until after *forty* days of preparation. Moses abstained from bread and water for *forty* days and *forty* nights, during his period of Cosmic contact. Moses was on the mount for *forty* days and *forty* nights; and was on Mount Sinai the second time for *forty* days and *forty* nights. The men who went to Canaan were *forty* days on their spiritual journey. It was prophesied that no foot of man or beast would pass through Egypt for *forty* years.

Elijah was *forty* days and *forty* nights on Mount Horeb, and was the same number of days and nights on Mount Carmel. The children of Israel were in the hands of the Philistines for *forty* years; and for *forty* years, the children of Israel ate manna. The people of Nineveh had to repent for *forty* days. We find that Saul, David, Solomon, and Joash reigned as kings for *forty* years. So we should not be surprised to find that Jesus went into the wilderness for *forty* days and *forty* nights.

We must also remember that both Moses and Elijah began their public ministrations by fasting for *forty* days and *forty* nights, and preparing for their final acts. In the case of Jesus, however, His first acts were to be those dealing with material, earthly affairs, while with Moses and Elijah they were to be of a spiritual nature, dealing with spiritual problems. Hence, Jesus went into the lowlands of a wilderness while Moses and Elijah went up on the mountaintop.

We find from the Christian accounts of the experiences of Jesus during His *forty* days in the wilderness that it was a period of temptation, and the story being told symbolically, the temptations of the earth are personified as coming from the person of Satan. The temptations, however, through which Jesus had to pass were symbolical of those presented to Him during His initiation in Egypt,

when He was being prepared for the ministry. According to the old records Jesus Himself meditated upon what form of temptations the world would present to Him during His ministry, and one by one these temptations were stated by Himself as though being spoken by the "tempter." Then He reviewed the nature of the temptation, analyzed it carefully, and formulated what answer He would be able to give and what attitude He would be able to maintain throughout His life, if ever brought face to face with such temptations. Therefore, the entire process was one of self-examination; and it is recorded that the ultimate result of the self-examination, and a consideration of the conditions that Jesus would have to face brought Him to the point where He realized that He would come to the final close of His career during a public attack upon His methods and life, culminating in His crucifixion. Therefore, we understand why Jesus made prophetic reference, a number of times, to the sad close of His life, and why He anticipated and was more or less prepared for what actually occurred. In truth, He knew that He would not be the first of the Avatars who had been crucified, and who had been accused wrongly by the very people who would have benefited the most from the instructions and teachings offered.

In fact, we find that as soon as Jesus had completed His forty days of meditation and self-examination, and had outlined His plans for His ministry, He learned that John, who had baptized Him, was already in prison because of his missionary work. So we know that Jesus was aware of the fate that awaited Him, and yet it did not deter Him nor discourage Him, for all these things were tests of His sincerity.

So Jesus began to preach the doctrine of repentance. This doctrine was not unique with Jesus but it was a new form of preachment for the public in Palestine. El-Moria in Egypt, centuries before, had introduced the doctrine of regeneration as the reward for repentance, and it had been a doctrine with the Great White Brotherhood in all lands; but Jesus added an inspired hope to the hearts and minds of all—"The Kingdom of Heaven is at hand!"

Analyzing all of the doctrines introduced by Jesus, we find that each and every one of them had a mystical principle as its basis, and these mystical principles were natural, spiritual laws. Comparing the pristine doctrines of Christ and the general tone of His message, to the present-day Christian doctrines and messages, we find an outstanding difference. Jesus preached a message of hope which might be expressed in these words: "Believe

in me and my teachings, love and act in love toward all and let hope be the soul of your deeds, for beyond this present existence there is a more perfect life to come. I know this for I have come therefrom, and thither I will lead you. Aspiration alone will not serve you. To attain the more perfect life of the future, you must begin by realizing it now, first by finding it within yourselves, in the Kingdom of Heaven that is within, then afterwards finding it in humanity through the acts of love and charity." The present-day doctrines preach a message of despair which must be phrased briefly in these words: "Ye are all sons of evil, born in sin and living in sin, and in sin shall ye die. The Kingdom of Heaven is far from thee, and can never be attained except ye are born again and through regeneration become purified and saved from the sins which ye have inherited."

We can understand, then, why the multitudes of Palestine followed Him and found peace and renewed life in His words. Nowhere in the records of the Brotherhood do we find that the miracles of Jesus nor the wonderful demonstrations of healing which He performed attracted as much attention or brought as much hope and happiness into the lives of the public as did His message. Those of the Brotherhood who are well acquainted with the principles involved, rightfully feel that

the present-day emphasis upon the miraculous healing of Jesus is a mistake, for in His time these things were but mere incidents and not the objectives of His mission, nor the paramount benefit which He bestowed. His cordial message of "Come unto me, all *ye* that labor and are heavy laden, and I will give you rest," was one which meant more to the multitudes than the raising of the dead or the healing of the sick. Think again of the contentions, the struggles, the bitter disappointments, the blasted hopes, and the peaceful aspirations of the people of Palestine at this time, and you will realize what such a message meant to them.

Jesus' famous sermon on the Mount represents an image of the Kingdom of Heaven which He was already bringing into consciousness in the hearts of the people. Did He require them to do great fasting, make unusual sacrifices, or suffer public penance? None of these were recommended by Jesus; He merely said that all should lift up their eyes and attune their spirits with the new Kingdom. "Blessed are the poor in spirit; for theirs is the Kingdom of Heaven," was the consolation that He offered to the downtrodden, and those who were forlorn and in despair. His presentation of the four Beatitudes: the marvelous power of humility, sorrow for others, the inner goodness of the heart, and hunger and thirst after righteousness

were the mystical doctrines or spiritual principles which He taught as being the *Way* to the Kingdom of Heaven. And like the sound of a mystic, silver bell in the temples of old, resounded the pure, pristine principle of "Blessed are the pure in heart, for they shall see God!"

Even His doctrine of regeneration called for no material, physical sacrifice as demanded by others who had left the multitudes in despondency. "Except a man be born again, he cannot see the Kingdom of God," meant no difficult thing for those who understood the spiritual, mystical laws involved; for Jesus explained, "Verily I say unto thee, except a man be born of *water* and of the *spirit,* he cannot enter into the Kingdom of God." These words are recorded in the Book of John; for John was careful to preserve the mystical statements of Jesus, knowing the importance of this part of the Divine messages. Regeneration by water, rebirth through Baptism, and awakening of the Divine Consciousness within through the Holy Spirit, was the *Way* to the new Kingdom.

In the Great White Brotherhood and in the Rosicrucian Brotherhood of today all of the doctrines, teachings, thoughts for meditation, and principles for experience are intended to enable the student to awaken that inner consciousness and permit the Holy Spirit to bring about the

attunement which leads to the finding of the Holy Kingdom. With the coming of Cosmic Consciousness, through the awakening of the Holy Spirit, comes illumination of the mind, peace to the soul and body, power to the mental faculties, intuition, the healing touch, the ability to master and accomplish, and the prowess to overcome the earthly, material obstacles to success and happiness. These are the offerings of the Brotherhood in all lands, and freely are they offered and freely must they be accepted, in sincerity, and with an open mind. No material price can be placed upon these things, nor can they be commercialized in books and public manuscripts. For ages have the Rosicrucians preserved these teachings and carried on with the Divine principles without bias, without price, or prejudice. To the few who are worthy, these things are accessible. To those who are curious and demand a sign or a symbol, nothing is shown and nothing is given.

The miracles performed by Jesus were never supernatural in the sense that they extended beyond the limitations of natural law, or found their manifestation through a unique application of an unusual law. To the mystics of old and to Jesus, the Master of these things, all laws were Divine laws, all principles were Godly, and there was nothing supernatural, nothing superdivine, unique,

or extraordinary, in what He did. His power to perform miracles was dual: mental apprehension and comprehension of the laws involved, with the ability to apply them properly and direct their operation; and the Divine within Him which enabled Him efficiently to direct the creative processes of the God Consciousness in His soul. Half of His power was a Divine gift born in Him; the other half, a power developed through study, training, and experience. To some degree all men and women are born with the Divine power to perform, and to some degree all men and women may attain the mental mastership necessary for the application of the Divine power. Jesus Himself is the authority for the statement that others could do the things which He did—even greater things. Great Avatars before Him had performed similar miracles, and even today there are those who heal and who raise those who are literally dead, through the Divine power that is God's greatest gift to man. Jesus did not teach that so-called death or transition was something which might be stayed, continually prevented, or completely eliminated from the life of man, but that it was an *inevitable event* in the life of all beings. In this we see a distinct contradiction of the unsound and unnatural doctrine that transition may be avoided and life made continuous in one body. "There is no

death!" is true of the *real* part of man, and of the physical part as well; but Jesus and His Disciples taught that there is a change in all material things and that transition of the soul and body are manifestations of the spiritual law. However, disease and suffering are abnormal and preventable, and this Jesus demonstrated. Also, He taught how to live that the physical body might be free of suffering, and the mind free of the tortures of sin. The Rosicrucians of today teach how man may live in harmony with natural law, and avoid the suffering of the flesh and the sins of the body, so that man may dwell in peace and happiness until the hour of transition comes.

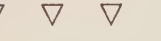
It is easily understood that the teachings and demonstrations of Jesus antagonized those of the orthodox faith. Jesus was a *modernist* in every sense of the word, and He came into the land of fundamentalists with doctrines and demonstrations of doctrines that were contrary to all that had been taught to and believed by the multitudes.

In my recent journey through Palestine I noted the contest between the various sects, and especially the determination of the strictly orthodox to adhere to the ancient customs and rites of their forefathers. It was quite evident that if Jesus came to Jerusalem today and preached once again as He did before, and made demonstrations of the truth

of His teachings, he would be crucified again by incarceration, by rejection on the part of the strictly orthodox, and by ridicule on the part of the skeptics and doubters. Undoubtedly the same would result if He came to the Western world and right into the midst of those who are at present discussing the evolution of man's thinking, and the advancement of his comprehension, which effects a change in his beliefs and faiths.

During the period of the public ministry of Jesus, He passed through four ancient, traditional stages of initiation as outlined centuries before by Pythagoras, which were: The first degree or *preparation,* culminating in the sermon on the Mount; the second degree or *purification,* represented by the miraculous healings and the demonstrations of Christian mystical therapeutics; the third degree or *illumination,* manifested by the raising of Lazarus; and the fourth degree or *spiritual vision,* manifested by the transfiguration.

How these events and stages of His mission culminated, and what they meant to this great Master, I will present in the next and following chapters.



Chapter XV

THE TRUTH ABOUT THE CRUCIFIXION

ITHIN recent years, one or two pamphlets have appeared, presenting what claims to be a story of the crucifixion as recorded by an eyewitness. The story told therein is very short and merely throws some light of a questionable nature on a few points of the story of the crucifixion. The statements in that pamphlet which were worthy of consideration were taken from several reliable sources, and fictitiously enlarged by an unknown author who was merely making his appeal to those who desire a surprising story.

The true story of the crucifixion is recorded in a number of ancient writings, all of which are very dependable and consistent in their outline of the incidents. Even Judas left a brief outline of his connection with the affair and what he noted of it. His story merely substantiates some of the points contained in the other records. The principal and most complete outlines of the story are contained in the three manuscripts written by different

scribes and preserved in the monasteries of Tibet, Egypt, and India.

It is generally believed by Biblical students that the only record or story of the crucifixion is that contained in the Christian Gospels, and the critics of the Christian doctrines and Biblical stories have often argued that they did not believe the story at all because they could find no verification or substantiation of it in other records, or in the writings of contemporary historians. These persons seem to forget that at the time of the crucifixion the event was one of paramount importance to the followers of Jesus, and to the several sects, the members of which were associated with the work being done by Jesus and His Apostles. The event was of little importance from a national point of view, and from the point of view of the orthodox Jews and the powers of Rome. For this reason, contemporary historians, writing of the broader and larger events of the day, did not look upon the crucifixion of a religious leader as an event of such national importance or such worldly consideration as to warrant a place in their writings. From our present-day point of view, the crucifixion appears as one of the most important events in the history of civilization; but that is because time has given us the proper perspective and the results of the crucifixion have enlarged themselves into a

world-wide effect that is still vital to the lives of men and women. Many events in recent years have passed by hardly noticed in the historical records, and have since become of extreme importance. The assassination of one man in one country in Europe, some years ago, might have passed by with little comment in the newspapers, and certainly without any comment at all in the history of the nation, if the future developments associated with that event, or gradually resulting from it, had not quickly given it a place of world-wide importance, connected with one of the greatest wars in the history of mankind.

In the case of the crucifixion of Jesus, the real importance of the event and the greater effect of it evolved very slowly, and only after many centuries had passed. Those who wrote about it while it was still fresh in their minds dealt with it, not as an event of world-wide importance, nor as an event that needed to be set forth in minute detail, but as an event that had its categorical place in the scheme of things associated with the *purely religious activities* of their sect; and for this reason they recorded only those points which had a religious or spiritual significance, accordance to the individual writer's personal opinion. Hence the difference in presentation of the story, and the dif-

ference in emphasis of the various points involved. This explains the lack of details in the Gospels.

However, in the record of the writers who intended to preserve the complete story in the archives of the Great White Brotherhood, and its associated organizations, the matter was viewed as one that had an important connection with the series of events that had occurred in the history of the Great White Brotherhood in ages past. The writers presented evidence in the relationship of this event with similar events substantiating the doctrinal teachings and traditions of the Cosmic and spiritual laws as made manifest in the lives of every great Avatar, and every great leader of man's evolution. In the opinion of these writers, many incidents connected with the crucifixion were of extreme importance and were carefully recorded, while the same incidents were passed over as inconsequential by the writers of the records published in the Christian Bible.

Another reason for a considerable difference between the story as told by the Gospel writers and the story told by the scribes of the Great White Brotherhood, lies in the fact that the writers of the Christian Gospels were writing for the purpose of establishing and maintaining certain doctrines and principles which were becoming the foundation of a new religious sect. Therefore,

The emblem shown above is one of the oldest of the popular mystical signs, and has been mistakenly attributed to the American Indians because it was found freely used in some of their mystical decorations. Recent research found it engraved among the very old symbols of the Mayans in Yucatán, where it was probably in use hundreds of years before the Christian Era. It has also been found as one of the signs in the ancient Buddhist Zodiacs, and is a symbol in the Asoka inscriptions. It was the sectarian mark of the Jains and the distinctive badge of the sect of Xaca Japonicus. The earliest form of the cross found in the Christian catacombs is in this form. This symbol is one of the most sacred in use in the monasteries of Tibet by the Great White Brotherhood. In Christian symbolism this cross is supposed to represent two capital Gammas, crossed and reversed, and is used as the sign of "faith in the crucified."

they had to adhere to the traditional story of the crucifixion, as it had been officially outlined by the Apostles and presented as the theological basis for the Christian foundation. Every incident of the crucifixion inconsistent with these theological principles and foundation traditions had to be eliminated from their stories, not for the purpose of deception, but in order that those unprepared and unready for the complete story would not be confused, or their attention distracted from the principal elements, by the presentation of mystical elements reserved only for the inner circle and the more advanced followers.

From this the reader will understand that the complete story and the real facts of the crucifixion were accessible to and known by the Holy Fathers who established the early Christian church in the fourth to seventh centuries A.D. In fact, these Holy Fathers had easier access to these records and to many others now *lost* or *hidden,* than we of the present time, despite any connections we may have with the greatest and most complete existing library of secret manuscripts.

We know that the Holy Fathers of the early church had access to these secret records, because in the council meetings of the early Christian church, and in the discussions that took place between the highest authorities of the early church,

reference was made to certain portions of manuscripts and official records dealing with the crucifixion and other incidents of the life of Jesus, which are now *concealed* or which have been *destroyed*. That many such records were destroyed is proved by the fact that at certain times in the past these various councils of the early church authorized the destruction of certain manuscripts which were discussed by them, because they decided that the existence of such records might embarrass them in the future. The official records of many of these Councils contain long and lively discussions regarding these manuscripts and their contents; and we find that a number of eminent authorities in the early church seceded from the Councils and brought the wrath of the early church upon their heads by their refusal to agree to the destruction of these important manuscripts and the plan to conceal facts which were known.

In previous chapters of this book I have referred to the statements of some of the Holy Fathers, which showed how familiar they were with the secret or *hidden* details of the life of Jesus. Unquestionably many of these important records and manuscripts are preserved in the *Vatican* at Rome, today, for it was the ambition of the Holy Fathers during the seventh to twelfth centuries to procure and take away from public or even private study,

all books and manuscripts in the rare collections in Oriental lands which might contain statements differing from those established by them as the official traditions and doctrines of their church. We know, for instance, of one incident which took place during the Crusades to the Holy Land, at which time one magnificent library containing twenty thousand rare manuscripts of historical importance, dealing mostly with religious matters, and especially with the affairs preceding and during the lifetime of Jesus, was destroyed completely —reduced to ashes after a selected few of the manuscripts were forwarded to Rome.

Fortunately for us, some very important manuscripts have survived all of the destructive processes, and it is from these that many incidents regarding the life of Jesus have been extracted for this book. The incidents of the crucifixion, taken from these records, are especially illuminating, and because they are too long to be placed in any one volume, I find it necessary to select at this time merely the high lights from these records, and piece them together in the following paragraphs.

First of all, we find that the crucifixion of Jesus did not come about at the hands of the Jews, as a protest against His teachings or as a punishment for His attempted leadership. The idea that the Jews persecuted and eventually crucified Jesus is

a viewpoint adopted by the Holy Fathers of the early Christian church, because it was consistent with the theological principles they wished to establish, and consistent with the traditions they wished to make the basis of their doctrines.

It is generally contended by Christian authorities that Jesus was an outcast among the Jews except for the few hundreds or thousands who constituted His followers; but there is no foundation for this idea in any of the incidents of His life, nor in the facts as we find them. While it is true that the Jews did not consider Jesus a Jew, but a Gentile, and many of them ridiculed the idea that anyone from Galilee or anyone who was believed to be a Nazarite could do anything that was good, nevertheless they would not have crucified Him because He was a foreigner, nor even if they had considered Him an "upstart" in their midst. The idea that He was destroying their religion or wrecking their church is not supported by any of the real facts. Jesus, Himself, said, on more than one occasion, that He came not to destroy the law or the words of the prophets, nor to belittle the prophets and pull them down from the high place they held among the Jews, but to fulfill the predictions of the prophets, and to support the laws they had established.

It has also been said that Jesus attempted to turn the faith of the Jews from their one God toward another, or a *trinity of Gods,* and for this reason brought condemnation upon His work. We find no foundation for this belief either; and when He, Himself, was asked as to what was the first commandment, He answered: "Hear, O Israel, the Lord our God is one, and thou shalt love the Lord thy God with all thy heart and all thy soul and all thy mind." Certainly that was consistent with the Jewish religious viewpoint, and could not have been antagonistic. While it is true that He did criticize a few of the practices in the Synagogue, and did attempt to direct the thoughts of the people to higher ideals, this in itself would not have warranted the Jews to crucify Jesus, nor to do more than simply ignore Him.

Jesus was no more radical than Isaiah had been, and no more liberal in His orthodoxy than Micah. He did not attempt to establish a *new sect* or a *new church* of any kind, despite the statements of many Christians who think that Jesus Himself established the first Christian church and started the first Christian movement toward the foundation of a separate and individual sect. Even if He had done so, this would have been no new thing in that land, for among the Jews there were various sects, some very old, and some very new, such

as the Pharisees, Sadducees, Essenes, Nazarites, Nazarenes, Kuthites, Boethusians, and many others. And yet not one of the founders of these various sects was ever punished by death. Jesus may have proclaimed Himself as a Messiah, much to the disgust of the strictly orthodox, but according to Jewish custom any member of the House of Judah might have believed it without being killed by the Jews for such a belief. He may have referred to Himself, although we have no record of it, as the "unique and only begotten Son of God," but we doubt that the simple claim of being the "Son of God" would have antagonized them in any way; for every Jew believed that God was his "Father" and always prayed to God as his *Heavenly Father,* and referred to himself as the *Child of God.* Such a conception of the Deity was common in Israel.

The one outstanding point in connection with the crucifixion of Jesus is the use of the cross. That one thing tells the story that Rome had ordered His death, and that it was a Roman punishment and not a Jewish one, for the Jews would have stoned Him, in their usual manner, had they desired to get rid of this man for any reason. The fact that His death was ordered in the Roman manner, and at the hands of those officially delegated to carry out the death sentence in a legal

manner, indicates that the whole affair was not one of mob violence or religious persecution on the part of the Jews, but a sentence officially proclaimed at Rome.

We must remember that more important than the claim of the Apostles or the Disciples of Jesus that He was a *Messiah,* and the *Son of God,* was the title being bestowed upon Him by the enthusiastic followers, who idolized Him, and, without discrimination or discretion, proclaimed Him "King of the Jews." This was a serious thing, and the real reason for His crucifixion.

The Jews were anxious to have a leader, whether he was the true Messiah or one anticipating or representing a Messiah to come. And if this self-appointed or truly ordained leader brought them a message of peace and happiness, and performed miracles of healing, he would have been tolerated by the majority of the Jews if not by all of them. The restlessness among the Jews in Palestine and their hopes and plans to be freed from the yoke of Rome had caused Rome considerable anxiety in the past. Everywhere the spies of the Roman government were watching for the possible uprising of a rebellion, and the selection of a leader that might start another war; and when the whisperings or even the open professions of the enthusiastic followers of Jesus proclaimed Him the

"King of the Jews" it was a matter serious enough to be immediately reported to Rome and be given official attention. Jesus was undoubtedly feared by Rome, according to many ancient records that deal with just this phase of the matter. His simple teachings were opposed to those taught as the official doctrines of the Romans. His preachments tended toward *holy socialism,* and the tyrannical imperialism of Rome could never harmonize with such teachings as this. The only offense that can be attributed to Jesus throughout His whole career was a political offense from the Roman point of view. The Roman standing army in Israel and the spies maintained by the Romans made it possible for that government to take stringent measures whenever there seemed to be a traitor in their midst or a possible uprising.

Caiaphas would appear to have been a spy for the Roman government if we are to judge by the secret reports that he made to Rome regarding the activities of Jesus. On the other hand, he may have been merely a personal enemy, for he certainly did do everything possible to keep Rome informed about Jesus and to make it difficult for Jesus to continue His work. Even though Caiaphas was an eminent leader of the Sanhedrin, he did not represent this body in the reports he made, nor in the attitude he assumed. It is even indicated that Caia-

phas went so far as to present large sums of money for the purpose of procuring evidence and making sure that a warrant would be issued by Rome for the arrest and trial of Jesus. So we find in this man a greater enemy to Jesus and His work than Judas.

It appears from some of the ancient records that most of the contentions and revolts that became quite popular in Palestine at about this time were purposely attributed to Jesus, or more precisely to His followers. Gradually Rome became convinced that it could end the enormous expense to which it had been placed in constantly investigating and watching the Christ movement in Jerusalem, and cut short the trouble it had experienced in dealing with these matters by removing the *leader* of the so-called *new political faction*. Therefore, by the time Jesus entered Jerusalem for the purpose of carrying on the culminating phases of His work after a long and successful tour in the outlying sections, a warrant for His arrest was already in the hands of officials in Jerusalem. Owing to the fact that He arrived at the approaching festival period, it was deemed advisable not to interfere with the quietude and sacred peacefulness of the Jewish Feast Days. Caiaphas anticipated an uprising when the hour for the arrest came, and such an event would have been disastrous to the traditions of the church, and would have upset the cele-

bration of the Feast pilgrims, and incidentally would have detracted from the very large financial harvest which always resulted when there were so many thousands of pilgrims in Jerusalem.

There are a number of references, in the ancient records, showing that an assassination of Jesus had not only been thought of, but had been planned by some of the hirelings of both the religious fanatics of Jerusalem and the local Roman authorities. It was decided, however, that such an act would be attributed to the Jews rather than the Romans, because the Romans had every reason and every power to proceed openly and have Jesus condemned as a political troublemaker.

The story of Judas as presented in the Christian version is a garbled one, modified in order to illustrate the fact that among the followers of Jesus, as with every great leader or Avatar in the past, there was one who represented the evil forces and principles of the world, and who typified the untrustworthy element met with in all phases of life. The facts of the story are that the officials appointed to arrest Jesus realized that if they attempted to arrest Him in public while He was preaching or performing His miracles, they would have to contend with a mob situation resulting in the use of arms and force, the destruction of life and property, and the creation of a condition not

desired by either the Roman or Jewish people. Therefore, it was decided to arrest Jesus in private, when He was outside of the city and accompanied by but a few of His followers. Someone was needed, however, who could identify Him at a distance in the white raiment which so many of the Essenes wore. Judas was willing to serve in this case for the bribe that was offered him, and in truth he did typify the element in life which the story in the Christian Bible presents.

That Jesus knew of the coming events and that treachery and false reports were about to end His career, is evidenced not only in the Christian stories but in many of the private records. The soldiers representing the Roman government followed the directions of Judas, and found Jesus in His usual environment in the Garden of Gethsemane where He was wont to hold secret consultations with Nicodemus, Mathaeli, Philopoldi, and Yousef of Arimathea. While the soldiers were arresting Jesus, Yousef of Arimathea made off hastily to inform others of what had occurred, and to make immediate plans to aid Jesus. Pilate was consulted and he agreed to delay matters till after the Feast days. He feared there had been some illegal trickery or action in what had occurred, that criticism would result, and that his own position was in jeopardy. Reading between the lines

of the various ancient stories, we cannot feel that Pilate was moved by any inner or outer sentiment in his dealings with Jesus that was impersonal or unselfish.

The warrant called for immediate trial, and Pilate found reason legally to delay matters without antagonizing the Roman authorities, and yet serve his own purpose. There were those who called upon Pilate representing themselves as Jews, and others representing themselves as supporters of the Roman government, who demanded that the order of the Emperor's *prefect* be carried out at once. The warrant was of a nature that called for the death sentence if the person arrested was found guilty as charged. It is recorded that the decisions of the minor judges and witnesses were reported to Pilate that very night, but there was not found in these decisions that testimony which Pilate believed was sufficient for him to permit immediate execution. In some of the Christian stories there is an intimation that some persons in Pilate's household were followers of Jesus. We find no reason for this statement except that Pilate himself had had some absent healing conducted by Jesus, which had resulted in the cure of a diseased hand. But if all those who had been healed or helped by Jesus had been true followers of Him, there would have been such a multitude of followers in Jerusa-

lem that no one would have even dared to plan the crucifixion, let alone carry it out. *It is not uncommon for Avatars to have the very arm that was once paralyzed and cured become the arm and the hand that smites them first.* Pilate was pleading for delay, but pressure was being brought to bear and he yielded.

The attempt to transfer the case to Galilee, because Jesus was not a Jew, and therefore bring it under the direction of Herod, who was attending the Feast in Jerusalem, also failed. Herod himself was not in such a position of stability and so free of criticism that he dared to take part in an affair that he knew was a more serious matter than appeared on the surface. The intriguers, in the meantime, feared that Jesus might slip out of their clutches, but no attempt was made by His followers to do otherwise than demand fair trial and sufficient delay to enable them to prepare their defense. Jesus Himself seemed to be unconcerned regarding the controversy among the higher magistrates, for it is recorded that during these very bitter hours He continued to give treatments, teach, and carry on with a peaceful mind. We must think of the majesty of such a mind that was able to do this, knowing, as Jesus knew, what was really in store for Him. The followers of Jesus who were attempting to prepare some defense for Him, or to

secure His freedom, recalled the fact that it was customary on the occasion of such Feasts to give life and liberty to some criminal, and this point was presented before the officials with the request that the multitude preferred Jesus as the one who should be the receiver of such a Feast gift. Even this plan failed. Finally, Pilate turned Jesus over to the mob of accusers and personal enemies, and the process of scourging began as a preliminary to the crucifixion. The manner in which the leaders of the mob exerted themselves at this time, as recorded in all the records, shows that the greatest enmity and ill feeling was felt on the part of a few of the Jews who were personal enemies.

However, the Apostles and the brethren of the Essenes silently were carrying on their plans and appealing to higher authorities to save the life of their Master. Those who knew what was being done in the form of appealing to the Emperor for a reconsideration, and appealing to other authorities for intervention, could not understand why these things did not come to an issue more quickly; and according to the records, a great many of the followers of Jesus thought that more trickery was being perpetrated, while those who knew realized that Jesus had advised them of the real nature of the crucifixion, and how it would terminate, and what it meant to the great work of the secret or-

ganization. Therefore, there were two groups who watched the developments: one moved by anxiety lest each hour would produce no effect that would stay the proceedings, and the other group that knew intuitively, and perhaps from secret information given them, that all would not end as the others believed.

Nearly a week had elapsed since the warrant had been issued and hour by hour passed until finally the body of Jesus was raised on the cross on Golgotha, a little hill, just outside the city walls, that was so round and suggestive of the shape of a skull that it was called *Golgotha*. Here other condemned men had been crucified, as had been the custom of the Romans for many years. The cross had always been a device for Roman crucifixion and persecution, and an *emblem* to the Essenes, of man's suffering, tests, and trials; but the raising of this particular cross with its precious burden, became at once a new symbol to the Brethren of White Clothing and the secret Brotherhood, and from that hour the cross had a new meaning in spiritual and mystical thought. The Jewish factions which had gathered round to witness the raising of the cross, dispersed to prepare for the approach of the Sabbath, and only the Gentiles and the brethren of the secret organizations re-

mained there to watch and to protect the body of their Master.

Considerable comment has been made in recent years, and perhaps in many of the years gone by, concerning the words spoken by Jesus while on the cross. Those who have tried to argue that Jesus was not the great Master and *Son of God* as claimed by the Apostles and the Disciples, refer to the words in the Book of St. Mark XV:34, which are given there, in one of the languages which Jesus spoke as "Eloi, Eloi, lama sabachthani?" which is translated in the Bible as meaning, "My God, My God, why hast thou forsaken me?" The Book of Matthew gives practically the same wording. However, the four books of Matthew, Mark, Luke, and John agree in saying that immediately after speaking these words, Jesus *yielded up the Ghost*, or *gave up the Ghost*.

These words spoken by Jesus, and the statement that He *gave up the Ghost* are highly significant in a mystical sense. It was the *Holy Ghost* which Jesus yielded up at that moment, and this was the same *Holy Ghost* that came into the womb of Mary and manifested the creative power of the Logos; and the same *Holy Ghost* that descended upon Jesus at the time of His baptism, and which infused Him with the *authority* and *power* to be the living representative of the Logos on earth. At

the time of yielding up the *Holy Ghost,* while on the cross, Jesus permitted the special power and authority to return to the Cosmic Consciousness and leave Him as one who had completed His mission and was no longer the living power of the Logos on earth. This is why Luke expresses the incident by having Jesus say, "Father, into thy hands I commend my spirit," and John wrote that Jesus said, "It is finished."

Every mystic will understand that these references to *giving up the Holy Ghost* cannot possibly refer to the giving up of *life, vitality or vital consciousness.* Those who have attempted, since the fifth century A.D., to advance the idea that Jesus actually *died* while still on the cross, or that His transition occurred at that time, attempt to use the term "*giving up the Holy Ghost*" as meaning giving up *life* and *consciousness.* If the Holy Ghost is to be considered in this particular instance as meaning vitality, life, and animation, then we must be consistent and interpret the term in the same way in every instance where it has been used in connection with the life of Jesus. Can we say then, that when Jesus was baptized, and the Holy Ghost descended upon Him, that it was life, vitality, and consciousness, and that this was the beginning of His existence as a living being? It is quite evident by the whole story of the Baptism in

the Christian Gospels that the descent of the Holy Ghost was the *Holy authority and Divine power* coming into the body of Jesus, or into His consciousness, completing His preparation and perfection of development as a Divine Son of God, an Avatar, and the living Christ. It was the reversal of this process—the Holy Ghost and the Christhood withdrawing into the spirit and consciousness of God, which occurred on the cross as the culmination of His brief mission and the end of His official Christhood.

We realize, now, that the words, "Eloi, Eloi, lama, sabachthani?" could not mean, "My God, My God, why hast thou forsaken me?" and that there is either some hidden meaning in this expression or the words have been misinterpreted. Going to our ancient records and the original version and transcriptions that are recorded in reliable archives, we find that the words written there are "Heloi, Heloi, lama sabachthani?" We find, then, that what Jesus said was, "My Temple of Helois, My Brethren of Helois, why hast thou forsaken me?" and that He was referring to the Brethren of the Temple at Helios where He had been initiated. They were expected to prevent any unnecessary suffering and be ready to render any aid that was necessary. Just at this time, in the midst of His intense suffering, Jesus was not aware

of all that was being done for Him, and probably looked upon the absence of so many of the brethren as a lack of attention at a crucial moment. It was at this moment that Jesus entered into the stage of *transition* from *Divine Master* to *human Master,* and the transition had its culmination in the Ascension as described in the next chapter. We see, therefore, that the problem regarding His last words on the cross resolves itself into a further indication of His real majesty and Divine attunement.

Just as the sun was casting its last rays over the horizon, and the sky seemed to be darkening more rapidly and threatening a storm, which appeared highly significant to the faithful ones, a commotion was occurring in the palace of Pilate; for a herald had arrived with a document bearing the private seal of Tiberius, and all were anxious to know its contents. This document instructed Pilate to cancel the warrant and to stay all proceedings until a complete investigation could be made by Cyrenius. In the meantime, Jesus was to be set at liberty until a full report could be made.

Pilate immediately sent a messenger to those who were in charge of the crucifixion stating what had occurred, and instructing that no further persecution or torture of the body was to be permitted. In fact his instructions stated that if there

was any life still in the body of Jesus, it was to be taken down from the cross and sent to a hospice to be cared for. This was the news anticipated by Nicodemus, Mathaeli, and Yousef of Arimathea, and of course it was unpleasant news to the intriguers, and especially the Covenanters.

The storm soon broke and delayed the removal of the body of Jesus for a few hours, but in that time food and drink were given Him, and support was placed under His body to prevent it from pulling too greatly upon the nails which tortured His flesh. The few faithful ones noted with great anxiety that a somber stillness and a numbness was passing over the body, and that gradually Jesus lost consciousness. At the earliest possible moment, when the storm quieted, torches were brought and an examination of the body revealed that Jesus was *not dead.* The blood *flowing from the wounds* proved that the body was not lifeless, and so the cross was immediately taken down and the body removed from it. The body was then taken to a burial vault owned by Yousef of Arimathea, which had supposedly been built for the care of his family; being a wealthy man he made it an elaborate and well-constructed burial place. The body was placed in a special part of the tomb which had been prearranged for its reception, and physicians connected with the Essene Brotherhood

were at hand to render every possible assistance in caring for the wounds.

The Essenes had secured permission for the use of this tomb as a burial place for Jesus, and the authorities had granted this permission in the belief that it was to be the permanent tomb of Jesus. Therefore, shortly after the body was placed in the tomb, some outer guards belonging to the Brotherhood announced the coming of the officials who were to inspect the tomb and approve of the burial. Jesus had just attained complete consciousness and His wounds had been dressed sufficiently for the Essenes to wrap the body in clean white clothes, in preparation for a short sleep, when the officials reached the tomb. The officials were permitted to watch the closing of the tomb and affix their seals upon the stones and the door which closed it securely. Apparently everything of an official nature to make the tomb a permanent burial place had been done according to law, and yet according to our records, much was left undone because the Essenes had made sure that the officials did not go too far in the process of sealing and closing every means of entrance and exit. The description of the tomb in the records from which I quote is not complete enough for us to understand thoroughly its form and structure, and we are not sure whether there were two doorways or only

one. It appears, however, from all records, that a great stone was used to close up the doorway after the doors had been shut, for the purpose of hiding the doorway so that the burial place, which was in the side of a rock, would not be too apparent or attract too much attention. It was also recorded that Nicodemus was fearful that some trick might be played, as he realized there were those who knew of the trickery on the part of Caiaphas, and that the resentment of the followers of Jesus might take the form of some plan to thwart the law. So he demanded that the sepulchre be watched, for the satisfaction of Caiaphas and the law.

Late in the night, the storm which had only partially ceased, raged fiercely again throughout the whole valley of Judea, and thunder and lightning echoed and flashed in the mountains roundabout. According to the records, it was an unusually severe storm and it cleared the streets of Jerusalem and the roads just outside of the walls of all pilgrims, and even forced some of the guards and soldiers under cover.

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Chapter XVI

THE SECRET FACTS OF THE RESURRECTION

UST before sunrise, Yousef of Arimathea and other Essenes who had been hiding nearby approached the tomb when the guards were trying to protect themselves from the rain under the shelter of some cattle houses at some distance. Using the means they had previously provided, and taking advantage of the laxity of the officials in sealing the doorway properly, they caused this great stone to be thrown over, and the doorway to be opened. When they entered the tomb, they found Jesus resting easily, and rapidly regaining strength and vitality. After an hour the storm ceased sufficiently for the Essenes to escort Him from the tomb.

Jesus had used every one of the powers coming into His being through the perfect attunement He had with the Cosmic, to restore strength and consciousness to every part of His body and to all of His highly developed faculties. Therefore, it was possible for the Essenes to place His body upon a colt and cover Him with some heavy garments

while they led the colt with its precious burden through the mild rain and deep darkness to a secluded place belonging to the Brotherhood, not far from the walls of the city.

In the Book of John in the Holy Bible, we have one of the interesting facts concerning the crucifixion which appears in the ancient records from which I am quoting, and which incident is often overlooked by the most critical of the Bible students. It is that although it was a common practice to break the bones in the body of every crucified person, and to cause their bodies to hang upon the cross for several days so there would be no possibility of the body remaining alive, nevertheless the body of Jesus was taken down without the bones being broken, even though the soldiers broke the bones of the two criminals that were upon the crosses close by. This was not an oversight on the part of the soldiers by any means, for not only did they fulfill the law by breaking the bones of the two criminals, but they had been so accustomed to this procedure for many years that we cannot believe that after having performed their duty with the other two, they would forget the practice, momentarily, in the case of the third body upon the cross. The ancient records, to which I have been referring, state that when the soldiers were notified that the body must be taken down imme-

diately because a release had come, and that everything must be done to permit Jesus to regain His consciousness and strength if He had not passed through transition, they realized that they were not to injure, torture, or in any way affect the ease and comfort of Jesus, but to relieve Him as quickly as possible from the agony in which they found Him.

It may be interesting to call attention to the fact that nowhere in the Gospels of Matthew, Mark, Luke, and John, is the positive statement made *as an observation of one of these disciples* that Jesus *died* on the cross or that He was *dead* when they removed Him from the cross and placed Him in the tomb. In John XIX:33 there is the statement that the soldiers *believed* Jesus to be dead, but St. John does not make a positive statement of his own, and when he continues by mentioning the spear thrust we have no reason to believe it was more than a surface wound, while, on the other hand, the fact that blood and water flowed forth would indicate that Jesus was still alive. I know that in the *Apostles' Creed,* used in the average Christian church, the statements therein refer to the fact that Jesus *suffered and died on the cross,* and it is commonly believed that the statements in this *Apostles' Creed* were taken from the statements made by the different Apostles. The truth

of the matter is that the present-day *Apostles' Creed* went through a number of changes in the centuries after the crucifixion, at the various high Councils of the Holy Church, and the first drafts of the creed, which I have before me, are considerably different from those later adopted. In the third of the five drafts of this creed, we find the statement that Jesus was "fastened to a cross, He rose the third day." In the first and original draft, the statement is that Jesus was crucified under Pontius Pilate and "on the third day brought to life from the dead." In the last draft, the wording was changed to read, "suffered under Pontius Pilate, was crucified, dead, and buried."

The statement, in the early draft of the creed, that Jesus rose *from the dead* should be associated with the wording in Luke XXIV:5, wherein the question is asked of those who were seeking for Jesus, "Why seek ye the living among the dead?" We must bear in mind that Jesus was placed in a tomb that was intended for the dead, and in an environment intended exclusively for the dead, and surrounded by the so-called dead. In other words, the question might be re-worded as follows: "If you are looking for Jesus, the ever-living Son of God, why do you come to a cemetery and peer into tombs and sepulchres looking for Him? Why do you expect to find a living person where only

the dead may be found?" The early drafts of the Apostles' Creed clearly show that the idea meant to be conveyed was that after the crucifixion, Jesus was temporarily placed in a tomb *among the dead,* and that He quickly rose from that place and out of that environment, and returned again to His place among the living.

There is absolutely no intimation in the early drafts of that creed, nor in any of the discussions which occurred in the high councils of the church when the creed passed through its many changes in the different centuries, that Jesus was believed to have died on the cross, or in the tomb immediately after the crucifixion. The creed was composed so long after the days of the Apostles and the writing of the Books of the Bible that it had to be invented and created like the many newer doctrines of Christianity. In the Roman Catholic Encyclopedia we find admission that many of the highest authorities state that the creed can be traced to no earlier period than the second half of the fifth century A.D.; and there is the further admission that the idea that the Apostles composed the creed on the day of the Pentecost is merely a legend, dating back to the sixth century. We read also this interesting statement in the Roman Catholic Encyclopedia: "Modern apologists in defending the claim to Apostolicity (of the Apostles' Creed)

extend it only to the old Roman form, and are somewhat hampered by the objection that if the Roman form had been really held to be the inspired utterance of the Apostles, it would not have been modified at pleasure by various local churches, and in particular would never have been entirely supplanted by our existing form."

According to the Rosicrucian and other ancient records, various persons came, after the Sabbath was over, to the tomb to see the body of Jesus, and to bring spices and clean linens and other things as was their custom in the case of any who had passed away, but they found the tomb open, and Jesus gone. The storm and lightning, and perhaps a mild form of earthquake, had left much ruin and havoc in the cemetery, and a number of tombstones were thrown over and a number of sepulchres were opened by stones rolling away or sliding down from their proper position.

The soldiers who were supposed to be on guard to watch and protect the body of Jesus, but who had slipped away into some sheltered place, were on hand bright and early to meet those who came to the tomb of Jesus, and they had a very ready explanation of what had occurred. They did not admit their own neglect, which would have caused them to be severely punished and imprisoned, but stated that during the height of the storm all of the

tombs were opened by some miraculous power and that a great blinding light came down and surrounded the tomb of Jesus, and in this light they saw mysterious figures which escorted Jesus, who had returned to life. This story did not appear to the soldiers to be much different from hundreds of other stories being told about Jesus and His miracles, and about the manifestations of God's wrath, and God's love, in connection with many unusual things during the preceding nine years.

The public, and especially the followers of Jesus, were ready to accept the story that the soldiers told. Since Pilate realized that the body of Jesus had been saved and that the stories were only an explanation to satisfy the curious, and since Rome had authorized the release of Jesus, and, therefore, cared little regarding His present whereabouts, no investigation was conducted, and the story of the soldiers and the followers became the accepted explanation.

The other incidents regarding the Resurrection, as told in the Christian Bible and in other sacred writings, may or may not be true in their minute details, for they are based upon testimony of various persons, and are somewhat conflicting. Only one fact of interest is noted in the Rosicrucian records regarding the tomb of Jesus, and this is to the effect that during the first years after the

Resurrection, the tomb of Yousef of Arimathea was used as a shrine by the Brotherhood, and by thousands who were followers of Jesus; the tomb was in a badly damaged condition, partly split open by a huge crack in the rock which sheltered it, and a crack in some of the stone masonry that supported one side of it; the tomb had every appearance of having been struck by lightning during the terrible storm. If the storm did such damage as this to the Holy Sepulchre, and to the other tombs and burial places in the vicinity, we can easily understand why the soldiers conceived the story that they told, and why it was so readily accepted.

As quickly as possible the Essenes escorted and conveyed Jesus to a home of one of their brethren in Galilee. It was their intention to have Jesus rest and recuperate, and then escort Him to a place of secrecy and isolation for a time.

Jesus had recovered very rapidly so that He was able to walk part of the way on His journey. He was met by a few who knew Him and who were surprised to find Him still living. We have many traditional stories regarding His contact with His Disciples and others during the time of His recuperation.

The appearance of Jesus in the midst of His Disciples on various occasions during His period of recuperation constitutes, in several cases, a mysti-

cal demonstration of the ability of the Master to project His personality and consciousness to places distant from His physical body. Such demonstrations of the higher spiritual laws as this were common not only to Jesus, but many of the eminent Avatars of the past, and, in fact, some of His Apostles and Disciples and many of the brethren of the Great White Brotherhood made themselves visible to others at distant points very often. We find in the present-day teachings of the Rosicrucians, in various lands, the simple laws which help men and women to attain that high degree of psychic development which enables them at will to project the psychic or soul consciousness to a distant point and become visible and even sensible to the higher faculties of persons who are likewise developed to the proper degree of receptivity.

The time was coming, however, for Jesus to close His public missionary work quite definitely, and enter that stage of silent activity into which all great Avatars of the past have entered, and which is always the goal of every messenger of the Great White Brotherhood. Jesus was devoting most of His time to teaching His Disciples the doctrines and principles which they should present in their work with the public, and preparing them for the missionary work they would have to continue after His retirement.

The great change that had come about in the personal appearance of Jesus after the ascension of the Holy Ghost from His consciousness while He was on the cross, caused a great many, who had been familiar with His physical appearance and spiritual aura, to fail to recognize Him when they saw Him clothed in different raiment and appearing as a simple Essene during His days at Galilee. The Disciples knew that a still greater event in His life was imminent, and of course the eminent officers of the Brotherhood were already preparing for the final manifestation of His Divine place among men. For forty days Jesus continued His close association with His Disciples and Apostles, and we find that this forty-day period is significant again and coincides with the other forty-day periods mentioned in another part of this book. During these forty days Jesus attended several of the *suppers* or Symbolical Feasts which were typical of the Essenes, and which later became one of the forms of ceremony in the Christian church. One of these, the so-called *last supper,* became important in Christian doctrines of Jesus' life; but there were many other such Feasts thereafter in privacy not revealed in the Christian records, probably because they were not significant or attended by as large a number of His Disciples as the one referred to.

So, on the fortieth day the Apostles assembled, in accordance with instructions, on a *mountain-top* outside of the city of Jerusalem, where they would be separated from the multitude and out of sight of any passer-by. It was just at sunset that Jesus came into their midst and arranged them before Him in a group forming a semicircle, facing the setting sun. He stood before them so that as they faced Him they saw His magnificent figure outlined as a silhouette against the red and gold of the sky. He proceeded to explain to them the purpose of this unusual secret session, and the real work that was to be accomplished by them in the future. According to the records, He first announced that not one of them was to leave the circle or depart from the mountaintop until he had received from His Father in Heaven the Holy Ghost and the Divine authority to carry on His work as an Official Apostle. In other words, He announced that Apostolic power was about to come to them from a Divine source, and that they must not break the spell of Cosmic attunement which He was about to establish until each one had experienced the influx of the Holy Ghost. In the light of what actually occurred, we can easily realize how important it was for Jesus to command them to remain where they were and not depart too quickly; for He knew that there would come a

moment when each would believe that the strange session had ended and that there was no further need for remaining on the mountaintop.

Naturally, the Apostles asked questions, and it appears that they sought to determine what form of activity they should adopt and just how their work would affect the establishment of the *Kingdom of Heaven* which Jesus had announced as imminent. But Jesus replied by rebuking them for their inquisitiveness at that moment, and assured them that in due season all would be explained to them. He further stated that after the Holy Ghost had come upon them, and they went out in the world to carry on their individual missions, they would be representing the great work in all parts of the world. With further instructions regarding their first acts after they departed from the mount, Jesus directed each one to rise from his sitting position and fold his arms across the chest in the form of the Essene salutation. Then, stepping some paces away from them, but directly in a line between them and the last edge of the setting sun, He lifted His hands and arms toward Heaven and prayed. While the Apostles watched and listened, a great light surrounded Jesus, and a mist formed over His head and gradually enveloped Him.

When the mist lifted, and *ascended toward the sky* again, they saw that Jesus was gone, and was

no longer before them. In their astonishment, they looked toward one another as though each expected the other to make some explanation, and a few of them were about to move from their assigned positions when one of them spoke and said, "Hold, for were we not warned to remain as we were until the coming of the Holy Ghost?" Realizing that the time for departure had not yet come, they remained standing, and in a few minutes there appeared before them two figures as faintly visible as though they were of a violet light. One of these figures addressed the standing Apostles, saying, "Gaze no longer into the mists in which your Master has ascended, for as He left you, so shall He come to you again and again; for His earthly mission is accomplished and He shall dwell in your hearts and in the hearts of those who love Him, and will henceforth direct the mission of His life through His *messengers of light.* Receive ye, therefore, from your Father which art in Heaven, the *Holy Ghost* and the *Word,* and by these ye shall have the power to teach and to demonstrate the spiritual laws of the *Kingdom of Heaven,* and the keys to the portals of the future." Then the figures disappeared as if dissolving before their eyes, and the Apostles knew that they had been glorified by their Father in Heaven, and had received the Holy Ghost.

In quietness and peace the Apostles journeyed to their homes in Galilee to dwell among their brethren of the Brotherhood. That night Jesus appeared among the High Priests in the monastery at Carmel, and retired to the rooms that had been set aside for Him as His sanctum; and the door of His public life was closed to mankind.

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Chapter XVII
THE UNKNOWN LIFE OF JESUS

CCORDING to the stories in the Christian Bible, the life of Jesus the Christ ends or culminates with the Ascension. Various other sacred books, originally forming the library of sacred writings from which the present Books of the Bible were selected, contained accounts and incidents of the Life of Jesus not presented in the selected ones, and for this reason they were *rejected*. These rejected Books of the Bible constitute a separate volume, and are used today by a great many ecclesiastical authorities because of the interesting lights they throw upon many other important incidents of the life of Jesus and His Apostles.

The Ascension, as described in the previous chapter of this book, was wholly a mystical and psychic event, and there is nothing in the original accounts of it to warrant the belief that Jesus arose physically or in His physical body in a cloud into the Heavens. The words of Jesus that He would go unto His Father, or return to His Father in Heaven, most certainly did not mean to indicate

that His physical body would rise, nor did He intend to intimate precisely *when or how* this return of His spiritual being would occur. This important event in the life of Jesus must be viewed in the mystical and spiritual sense, the same as His statements regarding the necessity for *being born again* in order to enter the Kingdom of Heaven. He distinctly explained that in the case of rebirth through Repentance, He did not refer to a rebirth of the physical body during the earthly lifetime of any individual. The idea of the Ascension has, however, become misunderstood as a spiritual doctrine, and has developed into a belief in the resurrection and ascension of the physical body; this misunderstanding, encouraged by theological support, is responsible for the rejection of many of the Christian doctrines on the part of those who cannot conceive of these things in a physical and material sense.

The description of the Ascension, as given in the Books of Mark and Luke are slightly different, for in one we read that Jesus was received up into Heaven, and in the other we read that He was carried up into Heaven. In the Book of Acts, the wording is that He was taken up to Heaven and *a cloud received Him out of their sight*. In carefully analyzing these three accounts we note that the cloud which surrounded Him and "received Him

out of their sight" has a spiritual significance which all students of mysticism will appreciate. Among the work of the masters of Tibet, Egypt, and India today, and even in the work of Masters of the Brotherhood in the Western world, the formation of clouds or bodies of mist which can be called out of the invisible to surround a person, and thus shut him out of the sight of others, is a demonstration often performed to prove the operation of many Cosmic and spiritual laws. It is not my intention to intimate that the cloud which descended upon Jesus and shut Him out of the sight of the Disciples or Apostles was of the same nature as that mystic cloud which the Masters today draw around them when they wish to fade out of sight gradually and disappear temporarily. I believe that the disappearance of Jesus was unique and has not been duplicated by any of the great Masters or Avatars since His time; but I wish to call attention to the fact that disappearing in this sense or in this manner should not carry with it the idea that because the *cloud* or *mist arose* after Jesus had disappeared, that Jesus Himself, either physically or spiritually, arose with the clouds into the Heavens. Not being able to see Him after the clouds started to rise, it was natural for the Disciples to assume that He was in the cloud. Later when they wrote their records, and knew that this incident actually ended

His public appearance only, they stated their impressions as though Jesus had actually disappeared in the cloud, as they believed at the time.

We find, in going over the ancient records, that Chrishna, who was crucified and saved from the dead, was also credited by his followers with having ascended into Heaven. The ancient description says that at the time of the ascension a great light enveloped him, and he disappeared in the light. They also assumed that Chrishna returned with the light as it rose from the earth and returned to Heaven. The records also show that Buddha's last appearance was on the top of a rock on a mountain in the presence of his followers, when a great light surrounded him, and he also disappeared in the light. Buddha's followers claimed that he rose to the celestial regions; and for several centuries after this occurrence, impressions in the rock were shown to pilgrims as being those of the feet of Buddha where he stood when the ascension occurred. Zoroaster, another one of the great Avatars, was also credited in all the pre-Christian accounts with having ascended to Heaven at the end of his earthly career. The Egyptians celebrated the resurrection and ascension of Adonis, for many centuries preceding the Christian era. In fact, the festivals in honor of the resurrection and ascension of Adonis were observed in Alexandria,

Egypt, the very cradle of Christianity, in the time of St. Cyrio, bishop of Alexandria, A.D. 412, and at Antioch, the ancient capital of the Greek kings of Syria, during the time of Emperor Julian, A.D. 361-363. Even the children of Israel worshipped Adonis under the Jewish designation of Tammuz, and there was an altar in his name in the temple of the Lord in Jerusalem. Several of the Psalms of David were parts of the liturgical service employed in the worship of *Tammuz,* especially the 110th Psalm. On this point, Dr. Parkhurst, the eminent Jewish authority, says in his book called *The Hebrew Lexicon:* "I find myself obliged to refer Tammuz, as well as the Greek and Roman Hercules, to that class of idols which were originally designed to represent the promised Saviour (Christ Jesus) the desire of all nations. His other name, Adonis, is almost the very Hebrew word 'our Lord,' a well-known title of Christ."

At least twenty other ancient Avatars and gods of the people are credited in the ancient writings with having risen from among the dead (not out of death) and having ascended into Heaven as the closing incident of their public careers. It is to be noted that in most cases there is no intimation that the disappearance of an Avatar from public sight, and the ascension of his spirit to the invisible realm, meant a bodily ascension into the heavens, or a

cessation of physical existence on the earth plane. We note that in the ancient teachings regarding the great Avatars, the emphasis was always put upon the fact that the Divine spirit or spiritual light of the Avatar returned to God or to the celestial regions, and *the light of the world went out*. These ancient peoples, whom Christianity called *pagans*, had no idea of intimating that the physical body rose or disappeared, except that it remained out of the sight of the public. Contrary to this, we have the gradual development, in the Christian doctrines, of the idea of the resurrection and the ascension of the *body* in a *physical* form. Such an idea was not in the original and early Christian doctrines, but was added in the later centuries, when so many other Christian doctrines were invented or made *theologically necessary*, as explained in an earlier part of this book. This change of interpretation of the resurrection and ascension has caused much of the argument in modern times against the acceptance of the Christian doctrines in their entirety.

The disappearance of Jesus from public sight, closing His public work and public mission as *The Christ*, was not the end of His existence on the earth plane in the *physical body*. This is definitely stated in so many ancient and reliable records that it is surprising that the Holy Fathers of the Chris-

tian church attempted to make His ascension a *physical* fact, and proclaim it the end of His earthly career. In many of the discussions of the Council of the church in the first centuries after Christ, there were *frank admissions* on the part of the greatest of the authorities that Jesus lived to be fifty, sixty, or even seventy years of age. In some of these early discussions, the matter of Apostolic succession was taken up and seriously analyzed for many years; and during those discussions much evidence in the way of writings and the word-of-mouth traditions was submitted to show that after the Ascension Jesus had labored with His Apostles, It was not until the doctrine of the Resurrection of the *body* and the Ascension of the *body* in a physical sense appeared to be an important theological necessity that these early church fathers decided, in their high Councils, to eliminate all references to the activities of Jesus after the Ascension, and make the Ascension appear to be the culmination of His *physical* existence, as well as of His *Christly* mission.

The ancient records of the Great White Brotherhood and other records in the Rosicrucian archives clearly show that after Jesus retired to the monastery at Carmel He lived for many years, and carried on secret sessions with His Apostles and devoted Himself, through meditation and prayer, to

the formulation of doctrines and teachings which His Apostles should give to the world.

The original twelve Apostles of Jesus were all Gentiles and selected from among those who were living in Galilee. Perhaps it has never occurred to the average Christian student to look into the lives of the Apostles and note that all of them were living in Galilee at the time of their selection to form the private council of the Christ movement. Of the twelve, all but three, Lebbeus, Paul, and Judas, were of Aryan blood and were members of the Essene Brotherhood. Lebbeus and Judas were of the Jewish race but had adopted the Gentile religion by becoming heretics and abandoning much of the Jewish doctrines. After the passing of Judas, and others, the vacancies in the Council of twelve Apostles were filled by other Gentiles of the Essene Brotherhood selected by the Council itself.

The Council of Apostles met at the monastery, and the members practically lived in the environs of the monastery because of the daily sessions that were held in what might be called the Apostolic school or college. It was this college or school that was the basis for the later establishment of a similar college in the Roman church.

According to the records, Jesus appeared but once a week before most of the Apostles, and this

was always on a Sabbath when a ceremony of a mysterious nature was held, and all who were not away on missionary work indulged in a Symbolic Feast. During the other days of the week, sessions were held for the purpose of instructing the Apostles in their work, and these were presided over by the several High Priests of the monastery.

It is this phase of the work of Jesus with His selected Apostles that constitutes the great unknown period of His life. Only a few outstanding facts are given in the records regarding the closing years of His life and His association with the Apostles. We find that about ten days after the retirement of Jesus from public life His Apostles were assembled at a place in Jerusalem for the purpose of establishing the first congregation of the movement which was to be organized and known as the *Christine Church*.

Jesus Himself had no part in the foundation of this movement; for it appears in the records that the Apostles anticipated only a public assembly for the purpose of continuing the Christ teachings; but so large a congregation assembled, and the power of the Holy Spirit became so manifest, that the enthusiasm of the men and women and the prayers and cries of the repenting ones attracted the attention of scoffers and others. Therefore, it was found advisable to organize the work of the

Apostles into a definite movement, having a definite name and a regular place for meeting. There is nothing in the records to show that Jesus agreed to this plan, or gave it any consideration, since His contact with the public was ended and His interests were solely in instructing and guiding the Apostles in their own personal development and comprehension of His teachings, so that they might be proficient in their work. Ever since the occasion of the ascension, when the Holy Ghost came upon the Apostles and granted to them the same authority to carry on His work, as He had carried it on, Jesus considered the Apostles His successors as public messengers. Whatever plans they made to facilitate and improve their work with the public seem to have received no comment from Jesus, so far as we can find in any of the records.

After a year had passed, the movement of the *Christine Church* developed to such an extent that it was organized in a wider sense so as to include an *inner circle,* devoted exclusively to the preservation of the Christ teachings and the maintenance of certain traditions and symbols. It was at this time that the *cross,* as a Christian symbol, was adopted; but strange to say, it was not adopted with a crucified body upon it, but a *rose.*

The Essene Brotherhood, as a part of the Great White Brotherhood, had always used the cross as

a symbol. This device originated as a mystical or esoteric symbol, in the days of Amenhotep IV, Pharaoh of Egypt, who used the cross in his mystery schools as an emblem of the body of a man with arms outstretched, representing the physical man with his *sufferings* and trials of earthly life. The cross at that time had not been used before for the purpose of crucifixion, but was used in the mystical sense because man's body with arms outstretched suggested it, especially when facing the sun at sunrise in making the usual mystical, morning salutations; for at such a time the shadow of man's body thrown upon the sand was in the form of a cross. And the fact that this shadow was but a passing thing, an unreal thing, and merely of temporary existence, suggested itself as emblematic of man's physical body and physical existence. In many of the ancient writings of the mystery schools of Egypt, and even in some of the hieroglyphic writings on the walls of these mystery schools the cross was carved or painted in connection with esoteric principles.

At a time between the adoption of the cross as a symbol of man's physical body and the formation of the Christine Church, a rose was added to the cross as a second element in the mystical symbol. The rose was likened unto the soul in man, because of its gradual unfoldment, beautiful perfume, and

The rose was also placed upon a cross as a symbol of the crucifixion, like unto the dove, the sun, and the serpent. The crucified rose became the official symbol of the Rosicrucians, but was used by the various branches of the Essene and Great White Brotherhoods before its official adoption as a universal emblem. The emblem of the early *Templars* was a red rose on a cross, adopted by them because of its use by the Essenes. In some of the early mystical manuscripts, we find this rose referred to as the Nauruts, Natsir, or rose of Isuren, of Tamul, or Sharon, or the Water Rose, the Lily, Padma, Pena, Lotus—crucified in the heavens for the salvation of man. Jesus the Christ was called The Rose, and The Rose of Sharon, or of Isuren. In this we see the relationship of the Rosicrucian emblem to early Christian mysticism.

richness of color and manifestation of maturity. By adding the rose to the cross, the esoteric meaning of the combined symbol was that the soul-personality evolves and becomes rich in experience and manifestation through the sufferings, trials, tribulations, and incidents of the physical body and physical existence. Thus the *rose* and the *cross* became an emblem of soul expression through human, physical experience. We can see in this mystical symbology a beautiful reason for the combination of the rose and cross as the emblem for the Christine Church. Later in the history of Christianity, Jesus Himself was called "the Rose," the "Rose of Sharon," the "Beautiful Rose," and the "Holy Rose"; and the rose on the cross was interpreted by many to represent the soul of Jesus on the cross, in all of its beauty and maturity, *uncrucified*. It was not until many centuries later that the Holy Fathers of the church, in their high Councils, established the cross with the crucified body upon it as an emblem of the Christine movement.

The *inner circle* of the Christine Church also formed itself into a militant organization for the preservation of its sacred symbol, *the cross,* and later adopted a name which translated into Latin would read *Militia Crucifera Evangelica.* This militant organization, which was to include those

who would be selected in every country to represent it and carry on its activities, was to protect its sacred emblem from being adopted by other unauthorized organizations, and especially to protect it from being *misused* and *misrepresented* in matters that were not truly according to the Christ principles. This militant organization finally included the *Hospitalers* and the *Knights of the Cross,* and similar organizations, which were carrying on humanitarian activities in the name of the cross and in the name of the Christ principles. For many centuries the organization remained a *very secret* and little-known body of several hundred men, controlling and directing the activities of a number of other allied organizations; and during the time of the Crusades for the redemption of the Holy Land from the control of infidels and pagans, the *Militia* directed and controlled the important activities of the armies. It is interesting to note, also, that after many centuries had passed, the organization suddenly became a nonsectarian body of *defenders of the Cross,* through a convention called at Luneburg, in Hanover, on July 27, 1586, and which was sponsored by Henry IV, King of France, Queen Elizabeth of England, the King of Denmark, and the potentates of many lands. At this convention the ancient records of the organization were revealed, and the doctrines of the

organization and of the Essene Brotherhood and the Great White Brotherhood were reviewed and adopted as the rules and regulations, teachings, and practices of the *Militia*. All these things were then compiled into one great book of almost two thousand pages which was completed in the year 1604, and officially called the *Naometria*. The *Militia* became an important organization in the prevention of further wars and forms of persecution *in the name of religion*. Membership in the Militia eventually became an honor resulting from unusual and distinguished service rendered in behalf of the pure symbolism of the cross, and in behalf of man's mystical and religious development.

Early in the formation of the *inner circle* by the Apostles in Palestine, members thereof were delegated to go to various lands and spread the work of the newly formed church. Peter was sent into Jerusalem, Antioch, and Rome. The elder St. James worked also in Jerusalem. St. John, after some missionary work in Jerusalem, centered his activities in the establishment of a church at Ephesus. St. Paul aided, first at Antioch, and then at Iconium, Lystra, Derbe, Troas, Philippi, Thessalonica, Berea, Athens, Corinth, and other cities. The other Apostles labored first as assistants in the new churches, and then went off to other lands;

and thus the Christine Church had its foundation among the most advanced nations.

In the meantime Jesus outlined and perfected the doctrines and teachings which He had received through inspiration during the days of His Christhood, and in the confinement of His sanctum outlined these teachings to the High Priests and the Apostles who came to see Him from time to time.

Most of these doctrines and teachings were preserved by the Apostles and especially by the High Priests of the Brotherhood, and from these *preserved writings* the Brotherhood extracted many of the teachings which it now uses throughout the world. An outline of the secret teachings of *Jesus,* as revealed in His public and private sessions with His Apostles, Disciples, and officers of the Brotherhood, constitutes a wonderful volume of the principles of metaphysics and spiritual law. Perhaps these will be given to the public in time, for they would prove of inestimable value to the student of Christianity and to the student of mysticism.

The ultimate passing or transition of the great Master Jesus is recorded in the ancient records as having occurred peacefully and in the presence of the brethren of the Brotherhood in the monastery at Carmel. His body remained in a tomb on the mount for several centuries; but it was finally re-

moved to a secret sepulchre guarded and protected by His brothers.

Thus endeth the story of the Great Initiate—the *Messiah* and the *Son of God*—the AMEN of the world, Lord and Redeemer.

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Appendix

SOME INTERESTING CRITICISMS

Immediately following the issuance of the first edition of this book and throughout the world-wide sale of the first and second editions, many letters were received by the author making critical comments regarding the contents of this book. Many of these comments will be interesting to the reader.

Naturally, it was expected that this new version of the old stories of the life of Jesus, and the presentation of some hitherto unpublished facts regarding His life, would bring forth many serious objections on the part of Christian orthodoxy, and many critical comments from two classes of persons—the defenders of the faith, and the careless students of Christian theology. It was never believed by either the author or the publishers that any of the Christian priesthood or clergy would approve of and endorse the book. Yet this very thing did happen in a great many cases.

One of the interesting facts revealed by the letters of criticism received and by the critical comments about the book published in various news-

paper articles and magazine contributions, is that many eminent Christian clergymen who should not have attempted to criticize the book without first becoming well versed in Christian history, rushed into print with their condemnations of the book, and centered their arguments in one sweeping rebuke. Taking all of these rebukes and melting them, so to speak, into one mould, we find the following words typical of the expression used:

"The author of *The Mystical Life of Jesus* presents us with a unique story which challenges many of the statements contained in the Gospel records, but absolutely fails to give any Christian authority for a single challenging statement that he makes."

Other clergymen have privately and publicly denounced the book with the statement that "the author quotes no Christian records, nor any part of the Gospel records to substantiate the statements he makes."

Such criticism of the book is unfair, or at least disqualified, for the book itself claims to be a version *different* from that generally held by the Christian authorities relating to the life of Jesus, and common sense would tell one that an entirely different book with challenging statements in it could not rest upon quotations taken from the Christian Bible or the Christian writings.

The author feels that if in writing about the life of Jesus he were limited to quotations from the Christian histories, and to statements made in the Christian Gospels, there would be no need of writing another book, for the Christian faiths have given to the world as interesting and attractive histories of Jesus as their inner light would permit. To merely re-quote the Gospels would be equivalent to attempting to paint the lily. If no facts had been discovered which were contrary to the statements in the Christian Gospels and no further facts found which were absent in the Christian records, there would have been no need to prepare another book dealing with the life of this great Son of God.

It seems strange, however, that these Christian fathers could find no other points upon which to base their sincere objections to the book. The various chapters of this book make many challenging statements which if untrue should have been pointed out by the critics of the book as falsehoods and as unsubstantiated statements, but which if true should have forced the orthodox Christians to admit that this new book contained newer light and newer knowledge.

Why, for instance, should all of these clergymen in writing their condemnations of this book

refuse to answer or explain away the statement that Jesus did not live in Nazareth, and was not a Nazarene by virtue of His association with a city that did not exist in His lifetime? Not one of the thousands of criticisms published about this book by the orthodox defenders of Christian records contains a single comment regarding this point. Yet, if the point raised about Nazareth in this book is true it opens wide a very large door to a serious criticism of an important fundamental claim made in behalf of Jesus. Another interesting point is the fact that none of these learned or unlearned orthodox critics attempted to show that the records contained in this book relating to the events of the unknown youth of Jesus were inconsistent, improbable, or of any importance. Yet to the thousands of persons who have read the book and valued it, the facts relating to the youth of Jesus were outstanding in importance because they cast a very important light upon the whole of the life of Jesus.

It is probably sufficient unto themselves for these critics to throw the book aside, as they say they have done, or confine it to the rubbish heap, as they unhesitatingly reveal to the author with the declaration that "the whole book is an unsupported and uncorroborated piece of fiction." Such

an attitude has been assumed by the learned and wise ones throughout all of the ages in regard to every new revelation not only in the field of religion and philosophy, but in science. It was this attitude that caused the church to cast aside the words of warning and the sound advice given by those who became illumined with the new truths. Many of these were burned at the stake, or condemned to eternal imprisonment, but later made saints. In all ages there have been those who refused to believe the new facts of life, and have condemned the one who attempted to reveal them.

Among the many peculiar ideas advanced in some newspaper and magazine communications regarding the book is a typical one which appeared in the letter column of the New York *Sun* for August 15, 1929. In the letters in this page one gentleman wrote his criticism of this book and made the following comment:

"A letter appeared in your page recently in which it was stated that H. Spencer Lewis had written a book on the life of Jesus from data contained in the archives of the Rosicrucian Order. It seems rather strange to me that after nearly two thousand years something should turn up that adds anything to our present knowledge on this subject."

This idea seemed to form the basis of the objection on the part of a great many readers of the book. Why, they asked, has it taken almost two thousand years for such interesting light on the life of Jesus to find publication? Why, asked others, should we believe that at this late period in history anything new could be found regarding the life of Jesus after thousands of investigators or seekers have spent hundreds of years searching in vain for such matter?

Such questions and critical comments do not deserve extended answers nor explanations. One might say, why would the Forty-niners who went to California from the East find any gold in the hills after the Padres and the Indians and others had spent scores of years vainly hunting for gold? Why should astronomers be scanning the sky even at this very hour in the hope of finding new worlds or new planets after so many years of minute search, that has, seemingly, revealed everything that is to be found? Why believe that there can be any light found that will add to the accumulation of human wisdom? And why, may we ask, assume that the matter published in this book is "a new and recent discovery of historical facts"? Such a claim is not made for the book or the facts it contains. The facts contained in this book have

been known to and preserved by eminent authors for hundreds of years, and we know that most of these facts have been called to the attention of prominent clergymen of the world for several centuries, but these gentlemen refused to publish the facts, refused to add them to the old records, and refused to reveal the new facts in any form. But even if these facts had been discovered only recently and just brought to light for the first time in the history of the world, it would not be surprising, nor make the facts appear to be incompatible with truth. Excavations are being made in Egypt and in parts of the Orient today for the purpose of discovering new facts, relating to the past history of man, and the advancement of his philosophies and religion. Each year sees new light cast upon the lives of the people and the incidents of history relating to the periods covered in the Christian Bible.

Scores of newspaper clippings have been sent to me along with magazine accounts and other records showing that in various parts of the world research work is being carried on with the hope of finding new facts relating to the life of Jesus and the whole story of creation as contained in the Christian Bible. Expeditions composed of archæologists specializing in Biblical research, and of

theologians devoted to the work of translating and making researches into the earliest scriptural records have gone forth into Palestine and the Near East at great expense, exclusively for the purpose of obtaining more light regarding the periods dealt with in the Christian Bible.

Within recent years such expeditions have brought to light many new tombs and burial places containing indisputable evidence of early Christian burial with certain writings, notations, dates, and other facts which have cast much light upon the life and work of Jesus, and His followers in these countries.

History distinctly tells us that many books of sacred writings were rejected when the present Christian Bible was compiled. Many of these rejected books have been brought to light, and are found to be of intense interest. More are being found and translated and there is no reason to suppose that all of the facts relating to the life of Jesus have been uncovered by orthodox investigators or by others.

It is not strange that the Rosicrucian records have contained these facts for many centuries, and it is not true that the Rosicrucians have wilfully and deliberately concealed these facts, nor held secret the fact that they possessed ancient records

of this kind; but up to recent years the best translators and workers on new variations of the Christian Bible and Christian history have refused to examine the Rosicrucian records or the records contained in the archives of India, Egypt, and other lands, on the basis of either prejudice or ecclesiastical condemnation.

Returning again to the statement made in the forepart of this appendix to the effect that the book has been endorsed by many eminent clergymen, much to the surprise of the author and the publishers, the author feels that this is the proper place to express his appreciation to these many learned and broad-minded theologians and Christian advocates who have written him and thanked him for this new history, and especially for the emphasis that has been given to the mystical side of the life of Jesus. And there are those Christian workers who have used chapters from this book in adult Sunday School lessons, and in Bible Class lectures over a large number of radio stations. In this wise the facts contained in the book have been brought to the attention of many thousands, and a direct result of this has been a deeper and more careful reading and analysis of the pages of the Christian Bible.

The letters of appreciation, endorsement, and requests for the privilege of quoting from the book

in classes and public lectures have been very pleasing to the author and the publishers, and their sole purpose in issuing this book has been to give these new facts to the world. And if these facts can be given without the necessity of further editions of this book, or the selling of the book, it will bring still greater joy and happiness to author and publishers. The publishers have donated nearly two thousand copies of the book to the largest libraries throughout North America so that millions may have the opportunity to read it. That it will continue to be condemned and criticized is taken for granted, but the criticism of truth *cannot* destroy it, and there are thousands of Christians in the world today who say that their faith has been strengthened by and through a better and more intimate, as well as more sympathetic, understanding of the mystical life of Jesus.

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Explanatory

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Beneath the rolling, restless seas lie the mysteries of forgotten civilizations. Swept by the tides, half-buried in the sands, worn away by terrific pressure, are the remnants of a culture little known to our age of today. Where the mighty Pacific now rolls in a majestic sweep of thousands of miles, there was once a vast continent. This land was known as Lemuria, and its people as Lemurians.

We pride ourselves upon the inventions, conveniences, and developments of today. We call them modern, but these ancient and long-forgotten people excelled us. Things we speak of as future possibilities, they knew as everyday realities. Science has gradually pieced together the evidences of this lost race, and in this book you will find the most amazing, enthralling chapters

you have ever read. How these people came to be swept from the face of the earth, except for survivors who have living descendants today, is explained. Illustrations and explanations of their mystic symbols, maps of the continent, and many ancient truths and laws are contained in this unusual book.

If you are a lover of mystery, of the unknown, the weird—read this book. Remember, however, this book *is not fiction*, but based on facts, the result of extensive research. Does civilization reach a certain height and then retrograde? Are the culture and progress of mankind in cycles, reaching certain peaks, and then returning to start over again? These questions and many more are answered in this intriguing volume. Read of the living descendants of these people, whose expansive nation now lies at the bottom of the Pacific. In the minds of these descendants is the knowledge of the principles which in by-gone centuries made their forbears builders of an astounding civilization.

The book *Lemuria—the Lost Continent of the Pacific* is beautifully bound, well printed, and contains many illustrations. It is economically priced at $2.50, postpaid.

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jected through space from the mind of another? Do poisoned thoughts like mysterious rays reach through the ethereal realm to claim innocent victims? Will wishes and commands born in hate gather momentum and like an avalanche descend upon a helpless man or woman in a series of calamities? Must humanity remain at the mercy of evil influences created in the minds of the vicious? Millions each year are mentally poisoned—are you safe from this scourge? *Mental Poisoning* is the title of a book written by Dr. H. Spencer Lewis, which fearlessly discloses this psychological problem. It is sensational in its revelations. Read it and be prepared.

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By M. W. Kapp, M.D.

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there has been speculation as to what area or what organs of the body contain this medium—this contact between the Divine and the physical. Now it is known that certain of the glands are governors which speed up or slow down the influx of Cosmic energy into the body. What this process of Divine alchemy is and how it works is fascinatingly explained in this book of startling facts.

Dr. M. W. Kapp, the author, during his lifetime, was held in high esteem by the medical fraternity, despite the fact that he also expressed a deep insight into the mystical laws of life and their influence on the physical functioning of the body.

INTRODUCTION BY H. SPENCER LEWIS, F.R.C., Ph.D.

Dr. H. Spencer Lewis—first Imperator of the Rosicrucian Order (AMORC), of North and South America, for its present cycle of activity, and author of many works on mysticism, philosophy, and metaphysics—wrote an important introduction to this book, in which he highly praised it and its author.

The book is well bound with a cloth cover; price only $1.80 with postage paid.

Volume XXI

What to Eat—and When

By Stanley K. Clark, M.D., C.M., F.R.C.

"Mind over matter" is not a trite phrase. Your moods, your temperament, your very *thoughts* can and *do* affect digestion. Are you overweight—or underweight? Appearances, even the scales, are not always reliable. Your age, your sex, the kind of work you do—all these factors determine whether your weight is correct or wrong for *you*. Do you know that some people suffer from food allergy? Learn these interesting facts, and how your digestion may be affected even hours after you have eaten.

The author of this book, Dr. Stanley K. Clark, was for several years staff physician at the Henry Ford Hospital in Detroit. He is a noted gastroenterologist (specialist in stomach and intestinal disorders). He brings you his wealth of knowledge in

this field, *plus* his additional findings from his study of the effects of the *mind* upon digestion.

What to Eat—and When is compact, free from unnecessary technical terminology. Includes complete handy index, *food chart*, and *sample menus*. It is not a one-time-reading book. You will often refer to it throughout the years. Well printed, strongly bound. Price, postpaid to you, $1.80.

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The Sanctuary of Self

By Ralph M. Lewis, F.R.C.

What could be more essential than the discovery and analysis of *self*, the composite of that consciousness which constitutes one's whole being? This book of sound logic presents revealingly and in entirety the four phases of human living: The Mysteries, The Technique, The Pitfalls, and Attainment.

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Written authoritatively by Ralph M. Lewis, Imperator of the Rosicrucian Order (AMORC), the jurisdiction of The Americas, British Commonwealth and Empire, France, and Africa, this volume of over 350 pages, carefully indexed, is of particular value as a text for teachers and students of metaphysics, including philosophy and psychology. Well-bound and attractive, it is purposely economically priced at $2.85, postpaid, making it available to all sincere seekers.

Volume XXIII

Sepher Yezirah—A Book On Creation;

Or the Jewish Metaphysics of Remote Antiquity

Dr. Isidor Kalisch, Translator

Among the list of the hundred best books in the world, one might easily include this simple volume, revealing the greatest authentic study of the secret Kabala. For those adverse to fantastic claims, this book is truly *comprehensible*—for the wise student who does not care for magical mumbo-jumbo, it is *dynamic*.

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The *Sepher Yezirah* is one of the many books published by AMORC. It has 61 pages with both Hebrew and English texts, photolithographed from the 1877 original edition. For anyone interested in the best—also, considered by some the most ancient—in Hebrew mystical thought, this book will be a refreshing discovery. Students of the Kabala and readers of mysticism will recognize in it one of the two greatest source books for all occult thinking.

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